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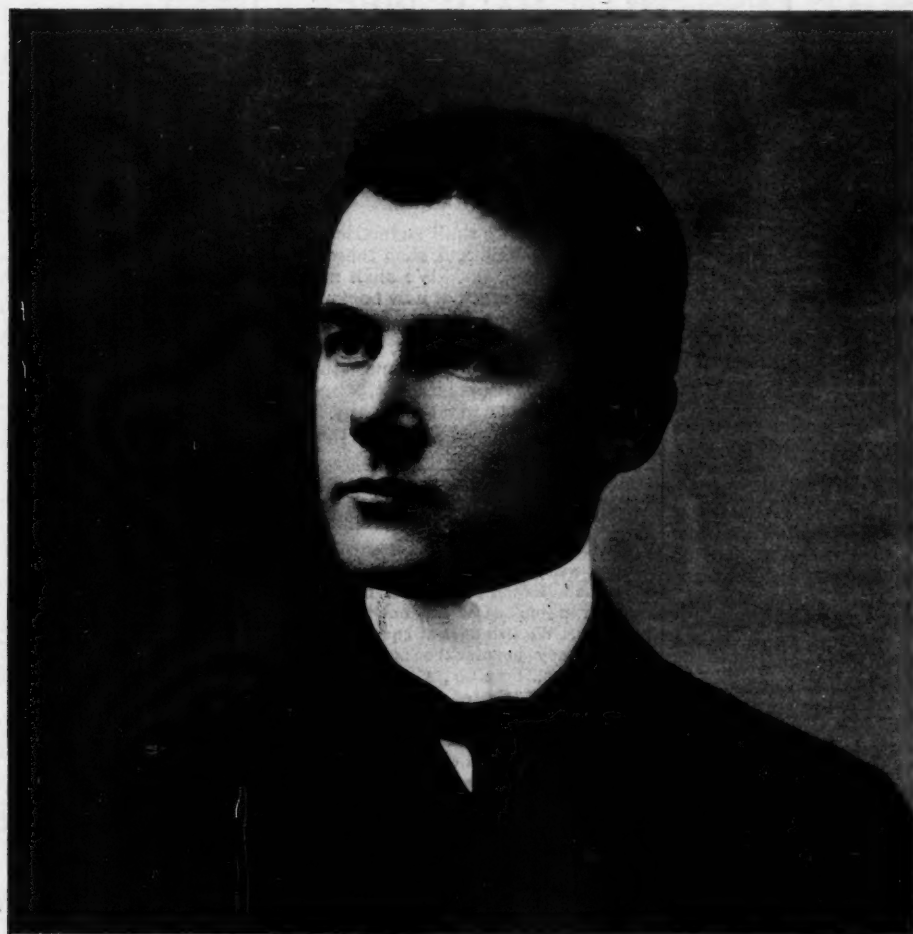
THE CONGREGATIONALIST AND CHRISTIAN WORLD

Library Union Theological Seminary
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New York

Volume XC

27 May 1905

Number 21



REV. CHARLES S. MILLS, D. D.

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and Christian World

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Saturday
27 May 1905

and Christian World

Volume XC
Number 21

Event and Comment

June First of the Month Number

Next Week

The Foremost Missionary of a Great Empire—a character sketch of Griffith John, by Harlan P. Beach, F. R. G. S., with cover portrait.

A Night in the Convent of Mar-Saba (illustrated). Rev. E. M. Chapman, D. D.

The Historic Attitude of the Church toward Gifts and Olivers, by Prof. J. Winthrop Platner.

A Character Sketch of Mrs. Mary A. Livermore, by Alice Stone Blackwell.

The Professor's Chair. Henry Churchill King, D. D.

The Resistance of Culture, by Helen Campbell.

Two on Their Travels, by Annie L. Buckley and Florence S. Fuller.

THE WELFARE of so important a denominational stronghold as Pilgrim Church, St. Louis, concerns vitally many interests. Ever since the lamented Dr. Constans L. Goodell put the molding influence of his strong personality upon Pilgrim Church, it has had a succession of able and devoted pastors and has been a fountain of wholesome Christian influences that have affected a wide area of the Southwest. In recent years new problems have rendered the task of Congregationalism in St. Louis quite as difficult as in the earlier and more formative days, but still the Congregational forces there look to Pilgrim for support and guidance. In Rev. Charles S. Mills, D. D., the church has now found a leader singularly well equipped for the service which he is to render the church, city and state. In the truest sense he is a church builder, as the story of the development of Pilgrim Church, Cleveland, told elsewhere in this issue, proves. To the advantages arising from Eastern birth and training he joins an extended experience in a typical city of the older West, and as he goes now in the vigor of early middle life to St. Louis he carries the good wishes and earnest prayers of a multitude of friends in and out of the denomination.

OUR MASSACHUSETTS churches probably illustrate fairly the religious condition of Congregational churches throughout the whole country. We have studied with interest the report made last week to the State Association on the work of the churches. The situation on the whole is more encouraging than for several years past. Many report deepening interest, healthy spiritual life, quiet growth, while not a few speak of religious awakenings, larger accessions than usual, and special evangelistic efforts extending beyond the parish. The conditions appear to favor campaigns locally conducted in many places,

but without some of the accessories prominent in previous revivals. It is said, for example, that the signing of cards as an expression of desire to lead a Christian life is not a just basis for estimating the value of a revival, nor the conversion of children who would be reached by normal agencies. The unchurched have not thus far been reached to any great extent, and some evangelists have alienated some persons whose disposition had been favorable to Christianity. Yet there are signs that the way is being prepared for new manifestations of the power of the Holy Spirit in that prayer is more general and urgent that the churches may be quickened and enlarged, sensitiveness is becoming keen for the spiritual condition of the unsaved, and many are seeking earnestly for effective ways of winning them. We look forward to next autumn with expectancy as a time for large spiritual harvests.

PHILADELPHIA'S municipal legislature, subservient to the Republican "machine," which is in league with self-enriching local capitalists, last week, against the protests of leading citizens, the local press and public opinion throughout the country, voted a gas monopoly franchise on terms most disadvantageous to the city. Let the *Press* describe just what was done: "The city's richest property is leased for twenty-two years to come. With startling swiftness the bandits seize this heritage and pawn it for seventy-five years for millions less than the city would have received for twenty-two years. For \$25,000,000 they throw away what, moderately stated, is worth more than \$100,000,000. And then there is the added iniquity that this \$25,000,000 goes into the hands of the ravishers, to be used at their will. No control by the people. No voice on their part in its expenditure. No choice in its objects. We repeat that the records will be searched in vain for its similitude. It stands alone, unexampled, overtowering in its audacity and infamy. No other band would ever have dared to perpetrate it, and this band would never have dared to perpetrate it in any other community."

MAYOR WEAVER, who hitherto has been a "machine" ally, has been treated with such contumely by the "gang" in this matter that he now seems disposed to veto this legislation, and use his unquestioned power as an executive over legislators in gaining enough votes to prevent his veto being overridden. If this fails then litigation,

in Federal courts if necessary, will begin. Philadelphia is becoming hopefully discontented. The brigands have overreached themselves, apparently.

TESTIMONY given last week by officials of the Armour Car Company as to monopoly rates charged by them to fruit growers in the Interior was of a sort so startling as to make sentiment favorable to authority residing somewhere which may force fair play for shippers. Evidence also given recently by former confidential agents of this company as to the meaning of a secret code of transmission of orders to agents by telegraph has added to the public's stock of information as to how the business is done. The transfer of account-books and the flight of officials to Canada also has been illuminating. Governor La Follette of Wisconsin has at last triumphed and has overcome opposition in the Senate of the state legislature to his plan for strict supervision, by an appointed state commission, of transportation rates in the state. Having won this personal and official victory, and having done what he has labored for years to accomplish, he now feels free to accept his election to the United States senatorship. His entrance to the Senate, just at this time when that body seems likely to be a storm center for strife over increased Federal supervision of rates, is significant. His political record for the last ten years makes him a marked man destined, if he lives, to figure even more prominently. He has overcome conservative political and corporation forces in Wisconsin, which proves him a man of intellectual resource, firm will and much strength with voters.

OUR DECISION to construct the Panama Canal bids fair to have far-reaching economic and political effects not foreseen by the public, at least, when the decision was made. Already our control of the railroad across the isthmus and our reduction of rates on the same to a basis sufficient to pay expenses and reasonable dividends only has caused a great flutter in transportation circles, which hitherto, under private control of the railroad, have used it to compel extortionate rates, to pay abnormal dividends and to keep up transportation charges from ocean to ocean across the continent. As if this blow were not staggering enough President Roosevelt and Secretary Taft now announce that the commission building the canal, until ordered other-

wise by Congress, will purchase anything needed for the same wherever it can be purchased cheapest, their contention being that it is their official duty to guard the interests of taxpayers and build the canal as cheaply as possible. This decision naturally has aroused the members of the Republican party, who stand rigidly for a high protective policy and who advocate protection of home industries.

WHATEVER may be the outcome of the division within the party which this administrative decision has caused, it already has served to illuminate one aspect of our present industrial and commercial activity in which the people, irrespective of party, are much interested, namely, the dual standard of prices to consumers which exists. If the canal commissioners find, as they say they do, that American products needed for the canal can be purchased cheaper in Europe than they can here, it forces on the American consumer consideration of the equity of the situation, and how far legislation is responsible for it and how far the operation of economic laws.

THE GENERAL ASSEMBLIES of the Northern, Southern and Cumberland Presbyterian Churches in session as we go to press, each have propositions of union with other Presbyterian bodies to consider. Sentiment has been growing in the Southern Church favorable to union with the Reformed (Dutch) body, but it is doubtful whether the conservatism of a majority can be overcome now. As for union between Northern and Southern Presbyterians that is some distance off. The outcome of the proposed union between Northern and Cumberland Presbyterians is not clear. A technical majority in both sects favor a reunion and have so voted, both in last year's General Assemblies and in a referendum of the presbyteries during the past year; but the majority for reunion in the Cumberland Presbyterian Church is so small and the hostile minority is so aggressive and is so full of talk of litigation that it may seem best to postpone action for a time until feeling dies down. The report of the Northern Church's evangelistic committee as to the result of the campaign during the past year is encouraging, as are the reports of the churches benevolences, legacies being unusually large. The supply of educated candidates for the ministry, however, remains much smaller than the demand.

NEARLY THREE MILLION "regular" Baptists—hitherto divided into Northern and Southern groups have agreed at least once in three years to meet in general convention, with powers and responsibilities devolving upon this body similar to our triennial National Council. This plan, which was arranged for several months ago was consummated last week at St. Louis, where both Southern and Northern Baptists were in session in their regular annual conventions, which as usual will be held yearly. Ultimately there may be annual union gatherings and practical blending of the two groups

—this would seem to be a natural outcome of the step already taken, but it will take time for this to work out. The important fact is that animosities born of the slavery issue and its settlement by the sword have been healed, and men of the new generation are insisting that since they agree on so much that is present and vital, why longer divide on an issue that is settled beyond alteration and why dwell on memories of past strife?

THE RETIREMENT of Hon. Joseph Choate from the Court of St. James and Gen. Horace Porter from the post of Ambassador to France has enabled President Roosevelt to crown the diplomatic career of Mr. Whitelaw Reid of the New York *Tribune* by making him our national representative in dealing with the British Minister of Foreign Affairs, and has given Mr. McCormick a deserved promotion from St. Petersburg to Paris. The speech of the latter, when presented to President Loubet a fortnight ago, was peculiarly significant in its reference to the ties which now bind Great Britain, France and the United States together. Both Mr. Choate and General Porter have surpassed expectations—which were high—by their service rendered this country while in London and Paris, and they have built up very substantial reputations as effective diplomats and peacemakers. They have had special honors from the governments and citizens of Great Britain and France, and richly deserve any honors which may be bestowed upon them when they return home.

SENATOR DEPEW, in his speech at a farewell banquet to Mr. Reid last week, said that men who fill our higher diplomatic posts somehow or other manage to be fairly competent, notwithstanding they go to them from callings and after careers not specially related to diplomacy. The all around experience which our American life gives, plus character and a straightforward theory of diplomacy, enable men like Mr. Choate or Mr. McCormick to go from law or business to diplomacy without failure, and, in fact, with success. When some of our appointments to lower diplomatic and the consular posts are considered, the same favorable verdict cannot be passed, for partisan politics is a factor here. But even in this realm there has been an improvement within ten years.

THE DEATH of Judge A. W. Tourgée, author of *A Fool's Errand* and at one time editor of *Our Continent*, removes a man whose writings on the Ku-klux movement in the South and other aspects of the Reconstruction period made him very prominent at one time. Now the other side of the same problems is being described in fiction by Thomas Dixon, but with far less of the judicial temper than Judge Tourgée mingled with his art.—Mrs. Mary A. Livermore, who died May 23, was a stately, impressive figure among our women orators, doing much good far and wide by her serious and searching discussion of woman's place

in society and of her rights in our democracy, and by her championship of temperance and all the personal and civic virtues. Miss Frances Willard had a larger personal following than Mrs. Livermore, and vivacity and versatility which Mrs. Livermore lacked, but there was a depth, breadth and solidity to Mrs. Livermore's formal and informal addresses which no American woman has equaled.

THE SUPREME COURT decision on which we commented adversely last week—as did *The Outlook*, *The Christian Endeavor* *World* and other China Retaliates of our contemporaries—is bound to add fuel to the flames of indignation against this country already existent in China. In both Shanghai and Canton the merchant guilds among the Chinese are boycotting American goods, and if the movement becomes general throughout the empire, as it may, our manufacturers and merchants stand to lose hundreds of thousands of dollars. This doubtless will cause influence to be brought to bear at Washington offsetting the strength which the trades-unionists exert against any modification of our present Chinese Exclusion Law. Out of the clash of manufacturers and merchants on the one side and trades-unionists and race-haters on the other possibly a law may emerge somewhat nearer justice than the one we now have. China, like Japan, is justified in insisting on such legislation by us as will make some distinction between different sorts of Asiatics who seek admission. It is reprehensible and foolish to treat educated scholars, well-to-do merchants and intelligent travelers who come to us for information about Occidental ways just as we do the scum of the Cantonese coolie class. Yet such is our present attitude and the effect of our law as now enforced, and China rightly resents it, and has found a way to make her protest effective, now hitting at our pocket nerve, since we will not respond to appeals to heart or head.

DR. H. K. CARROLL, assistant secretary of the Methodist Board of Missions, just back from a four months' visit to South America, speaks encouragingly of the increasing stability of the political structure of these South American states and of a gratifying growth of liberty and a weakening of the political influence of the Roman Catholic Church. Methodism under Bishop Neeley's administration seems to be making good headway, especially in Argentina and Uruguay, and Dr. Carroll draws this interesting and vivid picture of a representative Methodist church. We pass it along particularly for the benefit of the Christian Endeavor Societies which in their meetings during the week beginning May 28 will be considering the subject of Missions in Roman Catholic Countries:

In Argentina and Uruguay we have some fine properties. Anything more inspiring than the congregation gathered in the basement of the new Central Church building in Montevideo during the annual session of the South America Conference I can hardly imagine. The edifice, crowning a hill in the center of the city, only a block and a half

away from the Jesuit church and monastery and a block from the ground on which the national Congressional building is to be erected, is a landmark. Its solid, buttressed brick walls rise to a height of more than sixty-five feet. The basement contains 720 seats, and on the first night of the conference, when it was opened, no fewer than 800 people were gathered in it. Its walls resounded with our hymns in Spanish, sung with spirit and fire, and with the amens and applause of the Methodist host. The press gave good accounts of the conference sessions and evening meetings, and the influence of Methodism in the capital of Uruguay will be immeasurably increased.

CONCESSIONS TO INHABITANTS of the Baltic provinces and Russian Poland, reversing policies that have been

Action and Reaction in Russia

obnoxious and the cause of much resentment, and promise to the same folk of local self-government by the zemstvo system have given hope to friends of Russia that the Czar is really bent on considerable reform. His latest edict, relative to forming a permanent Council of War, and thus caring better for the military interests of the empire, shows that in this important realm of his power he also is alert. Latest reports from M. Pobedonosteff, procurator of the Synod of the Orthodox Greek Church, describe him as shattered in body and mind, embittered because of concessions recently made to dissenters, and passing into his dotage and on toward the grave feeling that his life work for Russia has been a failure because his personal power has passed, and because concessions have been made to democracy and dissent recently. He sees only ruin ahead for Church and State. Of course the world at large takes another view of the matter and is glad that he has lived to meet defeat and know the bitterness which he so often has compelled others to endure. Now that his power has gone he will find he has but few friends, for his absolutism has alienated his fellowmen.

THE SEPARATION of Church and State in France will deprive Protestant churches of a large portion of their income, since practically all State aid is to cease at the end of this year. About

Protestantism in France

640 Reformed, and 60 Lutheran pastors have received this aid, while about 500 church buildings and 200 parsonages are the property of the nation, though they may be used by the churches for a nominal rent for a time. Protestants are only about two per cent. of the population, in round numbers 650,000. The amount of aid hitherto received amounts to about \$325,000 or \$5 per year for each person, including women and children. Will the churches continue to maintain themselves and carry on their foreign missions, for which the last year showed a deficit of about \$25,000? At any rate French Protestants will show how much they value their churches and their missions. If they rise to the occasion, their seeming misfortune will prove a blessing, for it will deepen their interest in Christian work, and will set them free from political obligations, so that they can speak with freedom of the policy and acts of the State. The tendency in all civilized countries is for the Church to take care of itself and not tax for its support those

who have no voluntary relation to it. The movement is altogether hopeful for religion. Of course the diminution of income to the Roman Catholic Church in France is very much greater than that to the Protestants. That Church has hitherto received from the State treasury considerably more than \$8,000,000 yearly.

In the Way toward Union

Two years ago last month a joint committee of representatives of three denominations met in Pittsburg, Pa., to formulate—if it should be desirable and feasible—a plan of union. These denominations were Congregationalists, Methodist Protestants and United Brethren. With less obstacles than seemed probable to most of those assembled, with a constantly growing sense of Christian fellowship, two days of discussion, prayer and communion led to subsequent meetings in which a plan was unanimously adopted to be presented to the general assemblies of these bodies.

The Methodist Protestants met first in General Conference last May in Washington, D. C., and heartily approved the plan. Congregationalists in the National Council at Des Moines, Io., last October, followed with no less cordial acceptance. Last week at Topeka, Kan., the General Conference of the United Brethren adopted the plan with only five negative votes. An account of the discussion and action on this matter by our correspondent is printed on another page. The first steps have now been taken by all the denominations concerned which may lead to ultimate union.

The plan proposes that each denomination shall retain its name and its autonomy in respect to all local affairs, adding to its official title the words, "in affiliation with the General Council of the United Churches." The next step is to be the creation of this General Council on the basis of one representative for every 5,000 members. Its powers will be advisory and its recommendations will be referred to the constituent bodies for approval. The purposes of the council will be to present a realization of the unity of these Christian Churches; to cultivate among them a better knowledge of one another and a closer fellowship; to bring about united action in evangelistic, educational and missionary work; to unite weak churches where desirable in the same community; to prevent unnecessary multiplication of churches; and to work toward organic union representing some form of connectionalism.

It is expected that the General Council to be created will encourage, as the way shall open, the meeting together of state, district and local conferences of all these denominations. In their common councils it is probable that they will be able to promote the closer co-operation of local churches in the same neighborhood, and, in some cases, their union into one church. Several such cases have occurred already, the churches taking their own initiative. As churches find that their work is a common one, they will naturally come into closer fellowship, and district and state conferences may unite in one body.

There seem to be few obstacles at pres-

ent in the way of their foreign mission work being united under one management. Home missionary and educational enterprises will come together more slowly. No effort is likely to be made in this direction without the cordial co-operation of all directly affected. Organic union, if it comes, will be a natural and spontaneous growth. The ultimate end desired is of course seen at a distance, some years in the future. Yet the progress already made has been much more rapid and more generally welcomed than was believed to be possible three years ago. All these bodies are revealing a common spirit, belief, history and ideal. An actual and delightful Christian fellowship is being developed. The advantages of union are becoming apparent as they are thoughtfully considered by the rank and file of the churches. A spiritual quickening and warmth, fostered by meeting together for definite practical efforts, to build up the kingdom of our Lord, will melt away the obstacles and differences which yet remain.

Great opportunities are before these churches to demonstrate to the world the reality of disciples of Christ. We hope this movement will have fresh consideration in our pulpits and prayer meetings, and in the assemblies of the churches. We trust that we are entering on a new era, which will prove to be a notable advance in the progress of Christianity throughout the world.

Memorial Day

As the day returns this year when the people of the North commemorate the valor and self-sacrifice of those soldiers and sailors who gave up their lives for preservation of the Union and incidentally for the abolition of slavery, it happens to coincide practically with news of the coming together of long-sundered wings of one of the great Protestant denominations which divided on the issue of slavery. May this reconciliation of Baptists be prophetic of a similar union of Methodists and Presbyterians ere long!

As to Memorial Day itself, does it not need to be restored and saved to higher uses than a majority of our citizens now make of it? It has possibilities of being a holy day as well as a holiday, if church, school and town or municipal authorities but co-operate, and if public sentiment is agreed on the need of such higher uses. Too frequently, we fear, the profound symbolic worth of the day is overlooked, and its educational and inspirational opportunities are not utilized; nor do the veterans of the Grand Army, as they dwindle in numbers, get that homage from the rising generation which they deserve.

It is quite popular to say now that national patriotism should give way to a world patriotism. H. G. Wells, for instance, in his *Anticipations*, talks of the "cant and violence of nationality," and Thomas Hardy asks:

When shall the saner, softer politics
Whereof we dream have play in each proud land,
And patriotism, grown Godlike, scorn to stand
Bondslave to realms, but circle earth and seas?

Fitzjames Stephen, it will be remembered, in his *Liberty, Equality and Fraternity*, argued that patriotism and obedience to the Sermon on the Mount are

incompatible, and Tolstoi re-echoes this, asserting that patriotism is stupid, fundamentally immoral, a cruel tradition of an outlived period, diabolic in its spirit—in short, a fraud.

Before we accept all this let us see what conception of patriotism the modern man who is a Christian and who is not an avowed internationalist, but who still claims to be a rational nationalist, holds. He does not say with Decatur: "Our country. In her intercourse with foreign relations may she always be right; but our country, right or wrong." He says rather with Carl Schurz: "Our country, right or wrong. When right to be kept right; when wrong to be set right." If he be asked, "When a patriot lies like a Jesuit what are we to say?" he responds, "Why, say he is a liar!" If it be contended that a diffused love of all nations is higher and nobler than supreme devotion to one nation, his reply is that of Mommsen, the great German historian, that "mankind cannot get along without either nationalism or internationalism, and to define the boundaries between the two, one would have to be either God or a devil." Just as supreme loyalty to one woman best fits a man for loftiest devotion to and reverence for women, so in loyalty to his own nation a citizen best serves the sisterhood of nations.

"There is something magnificent in having a country to love," wrote Lowell to Charles Eliot Norton at the close of the Civil War, and it will be a long time before any considerable number of men can with safety to society be released from obedience to what John Morley has recently described as "the most honorable and most noble part of human nature—the sentiment of nationality."

Too often in bygone days—too often now, we fear—the word patriotism has been and is a rhetorical expression. During the Civil War the word passed from rhetoric to what John Hay has called "a passionate emotion, in which instinct, logic and feeling were fused. The country was worth saving; it could be saved only by fire. No sacrifice was too great; the young men of the country were ready for sacrifice; come weal, come woe, they were ready."

Are the youth of the country similarly minded today? Are they, like Roger Sherman, as described by his grandson, George F. Hoar, "content to cause great things to be done for country, and caring nothing for the pride and glory of having done them"? As they enter each other's homes or places of business or places of intercourse do they come, as has been splendidly said of a more recent patriot, "anxious and resolute and consecrated to speak of what concerns the honor and welfare of America and the cause of freedom in the world"? If not, it surely is not because there is no need of patriotism today.

The men whose devotion we honor on Memorial Day established a united nation, politically speaking, but lines of division that then were geographical have given way to lines of cleavage in society that rest on property or occupation.

The Negro is freed economically and in the North politically, but he faces today a race ostracism as intense as he has ever known, more intense, in fact.

The Civil War settled Federal su-

premacy over states. We have now begun a struggle for supremacy between the State and aggregations of capital and of wage-earners.

The oligarchy the North fought in 1861-65 was an oligarchy of proprietors of landed estates raising cotton, breeding Negroes and asserting the individualism of Calhoun. The oligarchy the nation faces today is an oligarchy not of owners of real but of what is called personal property, much of it the offspring of craft and fraud; and when in revulsion from the new oligarchy of plutocracy the patriot turns his face, behold facing him on the other side that perversion of democracy—mobocracy, calling on patriots for

Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made.
Some patient force to change them when we will,
Some civic manhood firm against the crowd.

Our Unity in Essentials

The union of Congregational churches is voluntary, and each church remains in the denomination by its own free choice. The permanence of the union depends on agreement in essentials. Congregationalists are thus agreed. Sometimes differences emerge among them on points of doctrine which for a time seem to be concerning essential verities and to threaten the peace of the whole body and even its integrity. But when the brethren have been able to confer together with unimpassioned sincerity, it has been found that they agree on fundamental truths. Their differences have really been over questions of interpretation and application of these truths. This was the case in the controversy over the American Board which ended abruptly a dozen years ago. When leaders of opposing parties came together at Worcester in 1893 in private brotherly conference, no doubt whatever remained that all were agreed in loyalty to Jesus Christ as the supreme authority in doctrine, and in faith in the present guidance of the Holy Spirit. Their disagreement was concerning the interpretation of some words of Christ, and as soon as they prayed and talked together calmly, with a deep sense of their responsibility for the peace of the body of Christ, they agreed that on matters of interpretation there was room for difference of opinion. Most of us now believe that the question then at issue, of probation after death, is mainly speculative, and all of us are sure that agreement concerning it is not essential to the unity of faith.

Sometimes differences emerge among Congregationalists concerning matters of conduct or administration which seem to indicate variance as to principles of Christian living. If Congregationalists were really opposed to one another as to essentials of conduct they would soon fall apart in organizations. But thus far it has been found, as soon as all parties could confer together dispassionately that they were united in principles, and were disagreeing only as to the application of these principles. This already is being made plain in the discussion of the gift of Mr. Rockefeller to institutions under the care of the American Board. Protestants against its acceptance felt that they were contending for a right prin-

ciple and it seemed to them that those who opposed their protest were abandoning that principle. Neither they nor their opponents have clearly understood one another. But when representatives of both parties came into private conference last week in Lowell they were able with little discussion and without the slightest expression of discordant feeling to formulate a statement of principle acceptable to every person present. It stands thus:

Resolved, That our Congregational churches and their representatives, in their dealings with persons whose character and business methods are in serious question, should have due consideration to the effect of such action on public morals and on the efficiency of the Church as a moral and spiritual leader.

When this resolution was offered in the meeting of the State Association on Wednesday morning it was advocated by representatives of both parties. Rev. E. M. Noyes of the Prudential Committee of the Board, said that that body would not regard the resolution as a criticism of its action. It was adopted by a practically unanimous vote. It is safe to say that apart from any relation to the incident which has caused the discussion it would not have met a single negative voice.

This principle is held, we believe, by all our churches, but the protestants have felt that in these days of great aggregations of capital it was fitting that it should receive new emphasis in view of present and prospective relations of the Church to corporate wealth. Many have desired earnestly that this principle should be reaffirmed who have no inclination to criticize the Prudential Committee for its action. This vote of the Massachusetts Association will be heard by the churches and heeded as a call to self-scrutiny as to their attitude toward some prevailing business principles and methods, and to greater loyalty to our Master's teaching as to the conduct of business. We wish that such a declaration as this might be made in all the State Associations of Congregational churches whose annual meetings are yet to be held.

No opinion was expressed by the association on the incident which provoked this discussion. We doubt if any attempt in such a body to apply this principle to a particular case would have any satisfactory result. We are sure that it would fill the daily newspapers with comments irritating and offensive to many. Appeals through the daily press for support by parties within the Church to a public often unsympathetic with the real aims of the Christians at variance, seldom bring strength or honor to the Church of Christ. That incident at any rate is closed. It is entirely beyond the power of any of those officially concerned with it to reopen it. The public has grown weary of discussing it. It is a cause for thanksgiving that out of the discussion is emerging a stronger consciousness of the essential unity of our churches standing on common ground of loyalty to Jesus Christ and with a common desire to know his will and do it.

The Year-Book for 1893 names only one white Congregational church in the three states, Alabama, Florida and Georgia with a membership of thirty-one. The last Year-

Book has a list of 226 such churches with a membership of 9,105. It was time to hold a Southern Congregational Congress in Georgia.

In Brief

The class orator at Drew Theological Seminary this year was a Negro.

Evangelist Alexander has strained his voice in his campaign with Mr. Torrey in England, and prayers for its restoration to a normal condition are being offered.

A modern sage would have to say that the worth of wisdom is above radium. Rubies, valuable as they are, are common compared with the substance that Sir William Ramsay says is now worth \$3,000,000 an ounce.

There will be many mourners with Jacob A. Riis over the death of his adored wife, who to him was a divinity indeed. Those who read *The Making of an American* were in a strait as to whom to admire most—Mr. Riis or his wife.

Whether to become more presbyterial or congregational in polity seems to have been the dominant issue before the General Synod of the Reformed Church last week, while the question was reversed in the Massachusetts Congregational Association.

Dr. D. K. Pearsons has allowed his purse to cross the Alleghanies once more and bless the East, a section which he usually hints is entirely able to take care of itself. Montpelier Seminary, Vermont, will receive \$50,000 from him if its friends raise \$100,000 elsewhere.

The Boston *Record* prints T. W. Lawson's scare announcements as advertisements, and calls them "pure mischief making," "an open attempt to create needless panic among depositors." The newspaper which gives to the public for pay what it thus describes editorially is as far from being a public benefactor as the man it condemns.

The Protestant Episcopal Diocese of Long Island has decided to pension all clergymen who have served continuously in the diocese fifteen years and who are sixty-five years old. *Zion's Herald* states that the amount paid for ministers' salaries in the New England Methodist Episcopal Conference is \$11,000 less than it was ten years ago, and that the permanent fund for superannuates is \$7,000 less than it was then.

Manufacturers of church furniture, decorations and the like in France are alarmed because of the severance of relations between Church and State. They foresee a marked falling off in their business, and have petitioned the national legislature to consider their plight. No reform can be wrought without some one suffering. If the furniture and articles are really needed by the French Catholics they will continue to buy them.

Rev. J. B. Devins, whose book, *An Observer in the Philippines*, recently issued is one of the best studies at first hand of Filipino conditions, has just become entire owner of the New York *Observer* with which he has had editorial connection since 1898. Mr. Devins is an experienced newspaper man with a wide personal acquaintance, and is conservative enough in theology to acquire naturally a property with the traditions of the *Observer*.

President Roosevelt, it is said, has decided hereafter to accept no favors from railroads while touring about the country. He will pay for service rendered just what other citizens pay, or rather the country will or should pay it for him. Relations of obligation between public officials and transportation companies are questionable in propriety; and if the President's action is imitated a very much wholesomer state of affairs in the country at large will come to pass.

A council of churches of two denominations

to install a pastor is something unusual in New England ecclesiastical history. We trust it is a promise of still closer fraternity in experience and work between Congregational and Christian churches. The account of the installation of Rev. W. B. Flanders with the North Christian Church of Fall River appears in another column. The sermon was preached and the right hand of fellowship extended by Congregational pastors.

Lieutenant-Governor Guild of Massachusetts in his recent address before Boston clergymen of all denominations, and our own State Association by its action last week have called attention to the burden of responsibility for untoward labor conditions in the South which rests on New England owners of mill property. It is not pleasant to have to admit that some of the most immovable opponents of legislation guarding children in the South are New England capitalists with Southern investments.

Some time ago we received a request from a Congregational minister that we should announce the fact that the degree of LL. D. had been conferred on him by the "Nashville College of Law." We are glad to announce that another Congregational minister, Rev. W. A. Dietrick of Cleveland, has exposed that fake institution and brought about the sentence to imprisonment of "Professor" William Farr, who sold some thousands of these "degrees" at from \$5 to \$10 apiece.

The school board of the District of Columbia has unanimously rejected the plan for introduction of religious and moral teaching in the public schools, for which plan a representative body of citizens, many of them Protestant Episcopalians, stood sponsor. Opposition to the plan on conscientious grounds, formally made known to the school board by Baptists, Southern Methodists and Jews, showed clearly that it was a divisive proposition sure to renew controversy were the board to listen to the appeal.

At a banquet to Prof. Charles A. Young of Princeton last week a letter from ex-President Cleveland was read, in which he said of the eminent astronomer and teacher that no higher tribute to his greatness and goodness could be phrased than to say of him that "he never sold the truth to serve the hour." The renowned Dr. Osler at the recent banquet given in his honor by physicians and surgeons of eminence said of his career in this country, "I have loved no darkness, sophisticated no truth, nursed no delusion and allowed no fear."

Illness seems to have more news value to our English brethren than it has among us. Out of thirteen items in the "Personal" column of the London *Christian World* seven were written to mention that certain persons much in the public eye were not as well as usual. One minister had a "fibrous growth," another "a touch of laryngitis," and one man had "a slight attack of congestion of the lungs." It must be the climate that focuses attention so much on symptoms of ill health. A minister would at least have to break a leg to get into American newspapers.

The Plymouth Church in Seattle, Wn., evidently extended to Rev. A. Z. Conrad, D. D., an exceptionally long distance call. Not only did it have to traverse three thousand miles of land between Seattle and the Atlantic coast, but a similar stretch of water before it reached him in his present abode in London. It was a case where a man's record and reputation took the place of the usual personal inspection of the candidate. Of late Dr. Conrad has been preaching in London in prominent churches of the denomination and the English papers speak appreciatively of his ministrations. He will remain abroad until about the middle of August.

Eleven State Associations of Congregational churches hold their annual meetings this week

or next, and reports of several of them appear in this issue of *The Congregationalist*. Excellent sermons, we understand, were preached before each of them, and many admirable papers were read. If we should print all those which are pressed on us as fully worthy of our columns, we should publish a volume somewhat like the Minutes of the National Council. This would not include the church news and the various articles and departments which most of our readers expect. We do not allude now to the controversial papers which we are told we must print in order to be fair to all parties.

Just what the attitude of the "Catholic" party in the Protestant Episcopal Church toward us is, it may be well to know. We find the following answer to a question in the *Living Church*:

A church woman in a place where religious privileges are supplied only by Roman Catholics and Congregationalists should apply to her bishop and endeavor to secure at least occasional services of the Church. Failing in that, or until they may be secured, our own judgment is that her wiser way would be to read the Church's offices privately, and she ought not to affiliate regularly with either of the other bodies; but to assist in the temporal work of either of the other bodies, and to attend an occasional service of either or both of them, might be helpful to her.

We are surprised that even occasional attendance on worship in a Congregational meeting house is permitted by this High Church authority.

Dr. W. T. Grenfell says that one of the happiest harvestings of his recent three months' contact with prominent men and women in Boston, New York, Philadelphia, Washington, Toronto and other cities is a new appreciation on his part of the desire of earnest men and women today possessed of a measure of wealth to do good with their money. The Doctor modestly makes no application of this observation to himself, but sees a deal of encouragement in the situation for all whose business it is to promote the kingdom of God. The extent to which his own medical mission in Labrador has, during his sojourn in America, attracted popular attention may be judged from the make-up of the interesting company which assembled in Old South Meeting House, Boston, last week to bid him God speed. Unitarians like Dr. E. E. Hale who presided, Episcopalians like Dean Hodges and Congregationalists like Rev. J. H. Denison, beamed beneficently upon him, and Dr. Hodges incidentally noted the melting effect of Dr. Grenfell's presence upon the icebergs of Boston, who too often dwell apart from one another in denominational and ecclesiastical isolation. Dr. Grenfell takes back with him as assistants for the summer two or three Harvard men, and President Eliot at an informal dinner given Dr. Grenfell by some Boston business men on the last day of his stay told him that he wished more Harvard students could have the benefit of a share in this missionary work on the shores of Labrador.

Pencilings

BY A PERIPATETIC

Having heard all but one of the Ingersoll lectures on Immortality at Harvard I was the more insistent on hearing Rev. S. M. Crothers give this year's lecture on this worthy foundation. I predict that for the average clergyman and laymen it will have a value when published not equaled by any of the lectures in the course save Dr. Gordon's, for it speaks the language of men and not of philosophers or psychologists.

Mr. Crothers spoke nominally on Ethical Idealism and Immortality, but he was not confined by his theme. His language was full of grace, and so felicitous and so apt in its quotations from the great poets as to make

it a delight judged either as eloquence or as literature, while running through it was the red cord of profound religious faith and a personal certitude as to the continuing life of blessedness which made the discourse impressive and one that will console many a reader as well as command the respect of those who approach it merely from the standpoint of reason and in a critical mood. One came away with a very different feeling after Dr. Osler's lecture last year.

In essence Mr. Crother's argument is that just as man comes by experience to an understanding of the infinitude of fact or reality which lies back of such words as space, force and time, so he comes sooner or later by experience to a consciousness that his life demands for its perfecting a similar infinitude and perpetuity.

Mr. Crother's method of dealing with opponents of views which he cherishes and is advocating, is, while smiling benignly, so swiftly to cut their heads off with a scimeter stroke of his trenchant blade that very often neither they nor the hearing public know that the deed has been done. He does it in such a genial and seemingly pacific way, with such subtle phrase and mellow tones that those used to blood and thunder in all tragedy are deceived. For instance in this lecture nothing could have been defter than his mortal attacks on those whose beliefs are limited to what they get through their senses, and who belittle intuition, imagination or faith.

As for Mr. Crothers, in this matter of evidence as to the eternal life, if intent on evidence from without to buttress up personal experience, he seeks his testimony from the finest spirits of all times who while here have lived in the future, who have projected themselves beyond, whose experience derived from something more than the sight of the eyes, has convinced them that the spiritual endures because eternity now is.

From Pilgrim, Cleveland, to Pilgrim, St. Louis

It would be hard to take out of city and state a man who would be more keenly missed than Dr. Charles S. Mills, who was dismissed, May 4, from Pilgrim Church, Cleveland, to begin six days later his pastorate with Pilgrim Church, St. Louis. The denomination and the kingdom have found him active, alert, able and willing, giving himself without stint to service in Ohio; Cleveland will miss a notable organizer and church builder, and a frank and loyal friend of remarkably strong and winning personality. The resolutions of the church voice inexpressible sorrow and great reluctance at thought of severing relations sustained so tenderly and perfectly for many years, but gratefully acknowledge the privilege enjoyed in his friendship, leadership and inspiring example, and emphasize his rare gifts as organizer, administrator, preacher and pastor.

In his tender letter of resignation, Dr. Mills paid a tribute to Pilgrim Church for its hearty co-operation in his plans for enlarged service, leading to the church home, which he pronounced "beautiful in structure and matchless in equipment, a monument to the loyalty and liberality of the congregation and to the largeness of their conception of their ministry to all the people. . . . A perfect tool of ministry."

In his frank and characteristic talk to the council Dr. Mills spoke of having just positively declined an invitation to large work elsewhere when the St. Louis work opened unexpectedly to him, noted its probability of restored health for members of his family, renewed his tribute to his people for perfect and loyal co-operation in the work and devotion to him personally, referred to the constructive period in the life of the church as now practically ended and its future support as largely guaranteed by endowment, said

such words about his associates, Mr. Metcalf and Mr. Rothrock, as few men hear about themselves while still in the flesh, and emphasized the persistence and power of the St. Louis call, its unusual appeal and opportunity and its relation of leadership to the whole work in the Southwest, with its natural charm for one whose tastes and abilities lie in the direction of construction and organization.

The council, which included the Oberlin as well as the Cleveland churches, through its committee, consisting of Rev. C. W. Carroll, Professor Currier, and Rev. I. W. Metcalf, paid fit tribute to Dr. Mills's great work at Pilgrim Church, his Christian helpfulness everywhere, his high ideals and inspiring leadership.

Following the council, a farewell reception was given Dr. and Mrs. Mills, at which addresses from pastors of the city and members of Pilgrim Church, and the presentation of a loving cup voiced the universal love and sorrow at the closing of this pastorate. Mr. Rothrock becomes acting pastor for full service, while a strong committee seeks a successor for Dr. Mills.

This pastorate so nobly closed covered fourteen years. Dr. Mills found the church with 320 members, in an unattractive and insufficient house. He leaves it with 1,091 members, by the accession received on Easter Sunday, the largest Congregational church between Brooklyn and Oakland, and in a \$160,000 plant, complete as the world affords. The growth in membership in the last five years has been ten times as great as the growth in population.

It is the magnificent living monument of a noble man.
J. G. F.

Jubilee at Viroqua, Wis.

First Church has just celebrated its jubilee with interesting services. It was organized May 12, 1855, by Rev. L. L. Radcliffe, and has had thirteen pastors. Rev. Messrs. William Houghton and S. S. Hebbard have each had two pastorates here. The present beautiful building was erected during the pastorate of Rev. J. H. Dixon, to whom a memorial window was recently dedicated. The present pastor, Rev. J. A. Stemen, began his service in 1898.

The anniversary services began with a sermon by the pastor on The Church of Christ; Its Mission and Motive, and continued with letters and greetings from former pastors and members, fraternal congratulations from other churches and an address upon The Church as a Family, by Rev. E. W. Huelster of Sparta, Wis. Then came a two-days celebration of the fiftieth anniversary of the La Crosse Convention.

The church closed its anniversary with greetings by Rev. C. E. Butters of the Methodist Episcopal church, Rev. H. A. Miner, state registrar, and Rev. S. W. Dickinson brought the greetings of Minnesota Congregationalism. An address on The Church in the Next Fifty Years was given by Rev. Henry Faville of La Crosse. The climax was the burning of a mortgage which has burdened the church seven years. Through the indefatigable efforts of the pastor and the generous response of the people the church has recently raised \$2,500 for the debt and \$300 for decorations. The jubilee finds it out of debt, with a fine property, a membership of 265, 92 having joined during the past year, and with its past trials only a memory.

H. F.

Dedication In East Weymouth, Mass.



In harmonious beauty, symmetry, strength and utility this new edifice is an architectural gem. Built of Weymouth seam-faced granite in the semi-gothic style of the English country churches and located in the heart of the village, it is a notable illustration of the radical change in ecclesiastical architecture. The old "white church," burned in 1903, was a beautiful specimen of the old New England church. Occupying a commanding eminence, somewhat aside from the busy street, its slender spire a landmark for miles around, it embodied the religious life of the recent past. The new edifice, centrally located, substantial and beautiful, is a modern exemplification of the same spirit and aspiration. It is 110 x 62 feet, with a beautiful tower 60 feet high. The bell of the old church, uninjured by the fire and fall, now hangs in the new tower and its familiar tones will still summon the people to worship.

On the front of the church are three notable memorial windows: one, in memory of Deacon Alvah Raymond, given by his descendants; the second, Thorwaldsen's Angel of the Resurrection, given by Mrs. C. H. Hackett of New York in memory of her parents Mr. and Mrs. Albert Humphrey; the third, in memory of Mr. and Mrs. David Tucker, given by their children. The church is amply provided with the most approved facilities for religious work and worship. The organ is of superior quality, planned and largely designed by Mr. Arthur M. Raymond, the well-known organist of Mt. Vernon Church, Boston. Within less than two months after the

fire the society had purchased the "Humphrey Estate" containing several acres of land, with excellent buildings for parsonage and ample lawn.

The services of dedication began May 14 and filled the week. Rev. D. W. Waldron of Boston, a former pastor, spoke earnestly and tenderly of those to whom memorial windows were unveiled, on the theme Beautifying the Place of the Sanctuary. Rev. F. A. Poole of Barre, Vt., a recent pastor, spoke effectively on the Modern Sunday School. The dedicatory service included an exceptionally fine sermon by Rev. E. P. Drew of Boston, followed by an impressive liturgical service. Interesting greetings were received from former pastors, D. W. Waldron, F. A. Poole, Daniel Evans and Edward Norton. Fellowship Day brought congratulations from neighboring churches. At the young people's service addresses were by G. E. Copeland of Worcester and Rev. H. W. Kimball of Weymouth. Despite unpropitious weather the services were largely attended, the addresses of unusually high order and the people enthusiastic, harmonious and expectant of large blessings.

The edifice cost about \$40,000, and is paid for except a small indebtedness. Great credit is due Rev. Emery L. Bradford and the building committee who with rare courage, tact and efficiency have brought to speedy and successful culmination the plans of recovery from the shock and the losses of the fire. The church was organized as a Congregational body Feb. 25, 1860, and has a membership of 248.

E. N. H.

United Brethren Favor Union

BY REV. H. A. THOMPSON, D. D.,
Editor United Brethren Review

Although the matter of a church union was first proposed by leading members of the United Brethren Church, yet it happened to be the last body in order of time to ratify it formally. The syllabus adopted by the joint committee was first approved by the Methodist Protestant Church and later by the National Council of Congregational Churches. Now the General Conference of the United Brethren Church, convened in Topeka, Kan., May 11, has put its seal of approval on the plan.

The bishops in their quadrennial report gave an account of the appointment of the committee on church union, the different meetings held and the steps which led up to the adoption of the syllabus, which, with other documents, was read. They asked, "Is not the handwriting of the coming of the kingdom seen upon the wall in this syllabus of a federated union?"

Arrangements had been made for a public meeting in the Auditorium on Monday night. All the delegates and officials of the conference were present and enough citizens to make an audience of perhaps fifteen hundred. Bishop J. S. Mills presided, an earnest advocate of the proposed union. The purpose of the meeting was to hear the report of the committee and also addresses by Dr. Washington Gladden for the Congregational churches, and Dr. D. S. Stephens for the Methodist Protestant.

Dr. L. S. Cornell made a report in behalf of the church union committee of the United Brethren Church, in which he spoke of the meetings held, of the careful consultations had, and the spirit of unity and fraternity which had pervaded all their conferences. He showed how doctrinal differences did not appear. It was possible to form at an early day not merely a goodly fellowship, but a union by which unnecessary divisions and frictions might be avoided.

Dr. Gladden's address was clear and to the point. He stated frankly that it was the earnest wish of those he represented that the United Brethren Church would take affirmative action, as the others had done, and submit this question to a council. The doctrine we preach and the God we serve are the same. In such a consolidation there is much to be gained. If combined, what a great missionary force we should be! But if we unite, we must expect to make some sacrifices. As to the Congregational churches, some are growing tired of the isolation which attaches to the liberality of their organization, and, if what he hears is true, some United Brethren would like less restrictions. This country is growing more democratic as the years go by, hence we must travel that way whether we will or not. He showed that this first step was only federation at present, with the hope in the future of some form of organic union, if God shall so direct.

Dr. Stephens said the Methodist Protestants and United Brethren were so much alike that an organic union seemed the most natural thing in the world. The thing to be sought in this movement is to find a basis of co-operation in church life that will sacredly guard the liberty of the individual conscience and yet at the same time will secure that solidarity of ecclesiastical life in which God's children are made "perfect in one." After this came a brief address from Dr. W. M. Weekley, appealing to the United Brethren to act as wisely as the other denominations had done.

This resolution was then introduced by Dr. W. R. Funk of the Publishing House:

Resolved, That this is a glad moment to every one who is praying for the complete establishment of the kingdom of Christ in the world. The beauty of the divine fellowship already had in this movement to join the forces of our Master in opposition to

the powers of evil, has given joy in heaven because of this unity of action.

Dr. Funk moved the approval of the "Syllabus" and the adoption of the report of the committee.

It was already half after ten o'clock and as a few not in sympathy with the movement wanted to discuss it, it was made the special order for 10 A. M. Thursday. It was further postponed until 3 P. M., when the matter was called up on the adoption of the resolutions of Dr. Funk. A little filibustering was done on the part of the opposition. An effort was made to introduce a substitute in the way of appointing a committee to meet the association of federated churches, to convene soon, but this was quickly voted down. An order was passed allowing the freest discussion for the expression of opinion. Most of the talking however was by the opposition, except as explanations were asked for or information desired. Some insisted that denominations stand for sympathy and that we have our special work to do. Others thought a healthy competition of churches is desirable.

When all that could be said to profit had been said, the yeas and nays were ordered and the roll call began. It was soon evident the numbers of the opposition had been greatly exaggerated, even some of those who talked against it, after explaining their vote, voted for it. When the roll ceased 246 members had voted to approve and only five persons were courageous enough to have their names recorded in the negative; there was a little disposition to rejoice and some began to clap their hands, but others called for the Doxology after such a unanimous vote, and it was sung with enthusiasm. It is the hope of all that this may be a red-letter day in our history. Two of the bishops who have been relieved at their own request and the five who had just been elected for the new quadrennium all voted for the measure.

Oberlin Seminary's Seventieth Anniversary

Oberlin's anniversary week was auspiciously begun, May 14, when President King delivered the baccalaureate sermon, on *The Elements of Opposition in the Ministry of Christ*. It was a strong appeal to a ministry of service, from the text, "Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?" President King introduced in a telling way that central section of Matthew's Gospel, where the author "sees Jesus confronting the doubt of John, the shallow and inappreciative response of the Galileans, the prejudiced and malicious opposition of the Pharisees, the attempted spiritual dictation of his kindred, the contemptuous familiarity of his fellow-townsmen, the opposition of Herod, the constant breaking in on his retirement with his disciples, the slowness and dullness of this inner circle, even their disloyalty. All this is involved in the drinking of Christ's cup and sharing in his baptism."

Next day occurred a notable missionary ordination. Mr. Thomas King of the graduating class, under appointment by the American Board to Africa (Mt. Silinda), was examined by a council called by First Church, Oberlin, and in the evening was ordained. All those taking the most important parts of the service were missionaries but recently returned from their fields of labor. Dr. A. W. Clark of Prague, Bohemia, preached the ordination sermon.

Thursday brought three noteworthy addresses. Rev. Jesse Hill's (Medina, O.) *Plea for the Family*, delivered before the alumni, was timely and impressive, treating eloquently the decadence of the ideals of family life, the prevalence of divorce, and the decline of family worship, the institution that has so molded

former generations and has so strongly influenced the life of the Church.

Mr. Ira J. Houston, 1905, delivered the Monument Oration. This has become a feature of great interest at Oberlin Commencements. It is delivered at the Martyr's Memorial Arch on the campus, erected in memory of those sacrificed in China in 1900.

The Commencement address on *The Inward Light* was delivered by Dr. A. H. Bradford, and commanded the attention his utterances always do. He claimed that belief in the Inward Light is no longer confined to the Society of Friends, or to Mystics alone, but is a tenet of the most sane and thoughtful theology of the day. He believed "that the seat of authority in religion is where the Puritans insisted it was to be found—in the spirit of man illuminated by the Spirit of God."

Names of the graduates and their future fields:

Solomon T. Achenbach, Sherburne, Vt.

Charles F. Allen, Yale Fellow, '05-'06; professor-elect chair of Old Testament language and literature at Atlanta Sem.

William F. Bohn, N. Olmsted, O.

William L. Cash, Savannah, Ga.

Harley R. Core, Kellys Island, O.

Ira J. Houston, E. Glenville, O.

Thomas King, Mt. Silinda, Rhodesia, S. Africa.

William R. McClane, International Falls, Minn.

Ray J. McColl, Windham, O.

Andrew J. Moncol, Hungary.

Ruel W. Roberts, Philadelphia, N. Y.

Harry W. Stillman, Stewart, Io.

W. F. B.

Mr. Dawson's Future Work

Mr. Dawson informs us that he has intimated to the National Evangelistic Committee his willingness to accept their invitation to return for a prolonged period of evangelistic service in the autumn. It is probable that he will accept a few engagements to lecture in October, commencing his evangelistic work in November and continuing it till March. He has promised to conduct a great united mission in Buffalo in November. The mission is planned for ten days, and it may be extended to a longer period if circumstances demand it. He desires to make the ten-day mission the basis of his program, with occasional conferences of two or three days between the longer missions. He also feels that the recent response given him in New England justifies the expectation that much of his work should be in the East, at least during the months of November, December and January.

Dr. Hillis will take charge of these arrangements for the present. The full plan of campaign cannot be positively drafted at this stage. It will be determined by the nature of the applications for Mr. Dawson's services. It is probable that March and April will be given to California and some weeks to the Middle States, following on the time spent in the East. It is obvious that the organizing of this campaign should be commenced at once. Mrs. Dawson is now in Brooklyn, having joined her husband last week. Mr. Dawson preaches in Plymouth Church on June 4, and with Mrs. Dawson sails for London on June 10.

An article in the *Quiver* describes Evan Roberts, the young Welsh evangelist, as the living exponent of the faith of primitive Christianity. He surrenders himself as completely to what he believes is the guidance of the Holy Spirit as did Paul or Peter. He speaks with the same note of authority that they spoke, the same conviction that he is revealing the will of God. Yet he is modest and unassuming, anxious to keep himself in the background. He will appear as the most prominent figure in the history of one of the most remarkable religious revivals that Wales has ever had.

Dr. A. H. Bradford: An Appreciation

The Secret of a Vital and Fruitful Pastorate of Thirty-five Years

By LYMAN ABBOTT

The Congregationalist offers me the opportunity, of which I am glad to avail myself, to give to its readers in a few words an appreciation of Dr. A. H. Bradford: not to tell the story of his life, or give an analysis of his character, or even estimate the value of his work. To do either in a few words would be impossible. But one may express, as in a letter to the public, what he has often expressed personally in conversation, an appreciation of a neighbor who has been a per-

sonal friend and a coworker in the Christian Church for over a quarter of a century. material for a church—neither the multi-millionaires nor the poor have made their homes here; many of them are of New England origin. In such a community under wise administration the church could not but grow. Dr. Bradford has had good health, unusual powers of endurance, a capacity for doing hard work easily, wasting the least possible energy in friction; he has possessed a power of expression equally removed from the sensational and the commonplace; he has

latest hypotheses which are not discoveries. But the minister can continue to preach with his seminary learning as his equipment; and too often he is so busy writing sermons, making parish calls and conducting parochial affairs that he has, or thinks he has, no time to follow untrodden paths into new learning.

Dr. Bradford has more than kept pace with the community; he has kept ahead of it. He has known how men are thinking and he has thought with them. It is safe to say that there are not a few parishes in which are a score or more of men and women, some of them fresh from college, others instructed through mediatorial books and magazine articles in college ideas and ideals, who know more about evolutionary science, the Higher Criticism and the new sociology than their preacher knows; it is equally safe to say that there is probably no one in Dr. Bradford's congregation who knows as much on these subjects as he does. It is this fact which has given him recognition as a leader, not only through the pulpit, but also through the printed page, not only in America, but also in England.

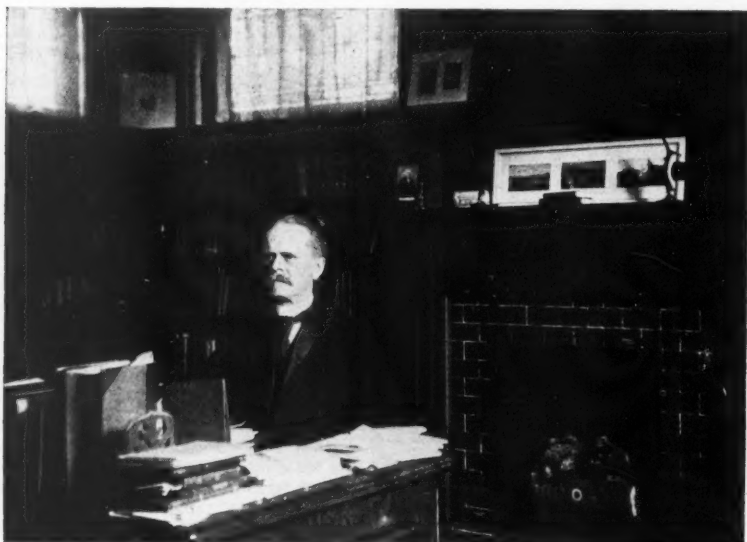
Let me not be misunderstood. Dr. Bradford has not fallen into the error of those ministers who substitute for spiritual instruction, lectures on evolution, Biblical criticism and sociology. In his hands knowledge is a tool; character and life are the ends knowledge is to serve. Those ends he keeps steadily in view; the tools he uses are the newest and the best—perhaps I should say the newest whenever they are the best.

Not every man can become the leader in his denomination that Dr. Bradford has become. But every minister who will follow Dr. Bradford's example, who will keep his mind open to new truths and show himself willing to discard old errors, however hallowed by association, and who will use the new truth not to exploit his learning, but to help his fellowmen to a better and a broader life, will find himself a leader in his parish as Dr. Bradford finds himself today a leader in the Congregational churches throughout the community.

May I imagine the readers of *The Congregationalist* gathered about a dinner table in honor of the former moderator of their National Council, and may I offer the following toast, to be drunk standing:

Dr. Bradford: open-minded toward all truth and indifferent toward none; a wise counselor but not a trimmer; daring to prove all things and tenaciously holding fast that which is good; lover of truth, lover of his fellowmen—long may he remain an honored leader in the American churches!

Plus X. is not averse to meeting eminent Protestants. Within a fortnight he has had what are described as long talks or conferences with Prof. Charles A. Briggs of Union Seminary and Mr. Silas McBee of the *Churchman* and is said to have wished the Protestant Episcopal editor and his collaborators great prosperity. How jealous the *Living Church* will be!



sonal friend and a coworker in the Christian Church for over a quarter of a century.

Thirty-five years ago this spring Dr. Bradford, then a fresh graduate from the theological seminary, came to the Congregational Church in Montclair, then just organized and worshiping in a hall. Today that church is the most important Congregational suburban church in the vicinity of New York, and easily takes its place in the front rank of the Congregational churches of the Greater New York and vicinity; and its pastor is not only the foremost suburban pastor, but easily ranks among the first half-score of leaders in his denomination in the nation. This accomplishment proves his power. And yet it is not really correct to designate this as an accomplishment. An accomplisher is one who carries into effect a pre-determined purpose. I do not believe that thirty-five years ago Mr. Bradford had any purpose to make his church the first Congregational suburban church in the vicinity, or to become himself a leader in his denomination. The community, the church and the pastor have grown up together; and he has grown by the very simple expedient—though again the word is infelicitous—of doing well each day's duty as it came to him.

No doubt a variety of qualities and conditions have helped to this result. Montclair is one of the most attractive of suburbs; its people combine energy, intelligence and kindness of heart; they are the sort of men who make the best

had patience to endure difficulties until by patience they could be overcome; he has both inherited and cultivated a judicial temper; he is endowed with that uncommon gift, common sense; and he has proved himself a sagacious adviser, first in his parish, then in what may be termed his diocese, and finally in the Congregational Church at large. Add to these facts a delightful home, presided over by one who has taken its care upon herself and so made it a sacred resting place to him, as it is to the guests who have been privileged to share its hospitality. But these have been contributing causes; the efficient cause of Dr. Bradford's success is his power of intellectual and spiritual growth.

The power of growth is not too common in the ministry. The professional tendency is rather toward traditionalism. There are many ministers brought up in the old school who are opposed to the modern view of the Bible, not because they have studied it and come to an intelligent decision against it, but because to accept it would compel them to throw away their old learning and begin again. They are opposed to evolution, not because they have studied the scientific arguments *pro* and *con*, but because they do not know what it means and lack either the inclination or the time or both to find out. The lawyer cannot continue to practice unless he keeps up with the legal progress of his time. The doctor loses his patients if he does not know the latest medical discoveries and even the



The Curve of the Merrimack, where the tall chimneys of Lowell rise

Bay State Congregationalists at Lowell

A Large and Profitable Meeting in a Factory City

Though twenty-nine years have passed since the City of Spindles, Moxie and Sarsaparilla has entertained the Massachusetts General Association of Congregational Churches, one might suppose this gathering to be a yearly incident in the calendar of Eliot Church, in view of the amplitude and apparent ease with which Pastor Bigelow and his energetic people cared for their 350 guests. Rain and lowering skies continued from opening to close, but apple blossoms and "sunshine in the soul" sent forth cheer and light. Two suppers and one dinner, served in the vestry, greatly promoted sociability; and despite varying views on recent events, there was never a more manifest and hearty good fellowship among the brethren, young and old.

Movement and definiteness of aim marked the sessions individually and as a whole. The makers of the program knew what they were about when they began, and had clear vision of a desired goal; most of the participants were in intelligent sympathy with their plans. Rarely has a moderator in his opening address sounded a dominant note with greater clearness:

We are standing on the threshold of a new and constructive era in our church life; we need more of the practical and less of the academic.

declared Mr. Holton in his brief but full response to the address of welcome. Constructive—where necessary, reconstructive—plans or ideals were continually emerging clear in the foreground, or looming large, even if indistinct, in the background. Many favored, some feared, but all felt their impelling power, which gave a dynamic quality alike to studied address, to reports and informal debates, and even to the routine business whose conducting was a model of swiftness and accuracy.

THE PAST YEAR

This stood out in retrospect as one which affords, according to the committee on the work of the churches, "no place for the pessimist in the religious outlook over our commonwealth." The treasury of the association showed a working balance of over \$1,000, which will be permanently maintained if recent methods be continued. A few voices were heard disparaging efforts at readjustment in the association's rules or elsewhere, and alluding rather cynically to several constitutional amendments which were offered; but any fair critic must admit that these changes were slight and universally acceptable, while the present constitution as a whole, when compared with that of ten or fifteen years ago, shows a marked gain in effectiveness. The executive committee's work makes little display, but its helpfulness is far-reaching. The advantage of promoting the vice-moderator at Fitchburg was so apparent that

the precedent was continued, Rev. Edward M. Noyes thus becoming moderator for the meeting next year at Central Church, Worcester.

Glimpses of the general religious condition of the churches were, in the main, encouraging. Additions on confession were nearly 3,700, the largest since 1898. Spiritual awakenings have been local rather than general, and largely connected with increased effort and efficiency in the Sunday evening service; there is a general impression that the seed sown in the Dawson meetings is yet to yield harvests. There has been increased activity of men for men, and a gain of 2,700 in Sunday schools, although a loss of nearly 1,200 in young people's societies and a lessening of reported beneficence. The Board of Pastoral Supply, in presenting its eleventh annual report, gave gratifying evidence of its usefulness, and showed that under the wise management of Dr. Rice its efficiency is steadily increasing not only in Massachusetts but throughout the country, Hawaii having come to it for help in recent months. Most of the standing committees have justified their existence, and some of them have done exceptionally valuable work. Co-operation with other denominations has made gratifying progress.

NEW BUSINESS

Here are some of the more important items: The reduction in number of the auditing committee to two; also of the missionary committee to five, with the added task of promoting evangelistic services in co-operation with the Board of Pastoral Supply—an experiment as to which they are to report next year. A committee has been chosen to consider the legal incorporation of the association, a step the Baptists have already taken with their state body; also to confer with the directors of the Massachusetts Home Missionary Society as to the merging of that society into the association. The State Federation of Churches, in response to its request, is to have twelve representatives from this body, five of whom are charged with special duties of co-operation with distinct committees of like character in other denominations.

THE CHURCHES AND CORPORATE MORALITY

The first proposition introduced by the business committee was a recommendation that at a vacant hour of Wednesday morning a resolution "relating to gifts from certain sources" be considered. This was voted down by a margin of three votes, but afterwards reconsidered and adopted. This resolution, read on Tuesday afternoon, was submitted in print Wednesday morning at 11.30. A substitute by Dr. Leonard Bacon, which he evidently did not expect would prevail, was summarily disposed of. Rev. W. R. Campbell then offered as a substitute this resolution:

Resolved, that our Congregational churches

and their representatives, in their dealings with persons whose character and business methods are in serious question, should have due consideration for the effect of such action on public morals and on the efficiency of the Church as a moral and spiritual leader.

This was promptly indorsed by Rev. C. L. Noyes and Rev. C. F. Carter, well-known representatives of the recent "protestants" against the acceptance of the Rockefeller gift, and it was apparent that there was to be an honest effort, in behalf of united and harmonious continuance along the main lines of the association's program, to find a common ground on which both parties in this discussion might stand. The opposition of the day before to any consideration of this matter revealed itself again in various efforts to amend Mr. Campbell's substitute; but he declined to favor the least modification of it. An amendment offered to the effect that the proposed action was not intended to reflect upon the American Board drew out a declaration from Rev. E. M. Noyes, a member of the Prudential Committee, that the resolution would not be regarded by them as a reflection upon their action as a committee. This availed to secure the practically unanimous adoption of the quoted resolution.

HOME MISSIONARY SOCIETY'S ANNUAL

The harmonious issue of a session which had possibilities of a different outcome was a good preparation for the home missionary session Wednesday afternoon. The executive committee's report, presented by Rev. S. H. Woodrow, was full of the courageous spirit expressed in one of his terse sayings, "To have problems is to be alive; only dead men and dead institutions have no problems." The report of Treasurer Coit showed no cause for disheartenment, though much room for improvement by way of more generous support from our churches. Dr. Emrich's words of grace mingled with salt were heard, as always, with respect and love. His wise and sympathetic discussion of our foreign work—thirty-six laborers speaking the gospel in eleven different languages in the land of the Pilgrims—revealed a courageous mastery of some knotty questions of economical administration which have vexed the society in other years. His closing plea for "the old guard—the country churches," touched a deep and tender chord in all hearts.

This review of the work within the state was fitly supplemented by a series of truly "moving pictures," portrayed without need of kinetoscope by Dr. J. D. Kingsbury, who has unquestionably found the fountain of perpetual youth among the Rockies in the midst of the churches he is planting and nurturing. The closing address was by a returning prodigal from the far country of Clinton Avenue, Brooklyn—a son of Massachusetts always be-

loved and ever welcome, who stood as the official head of the C. H. M. S.—Dr. Nehemiah Boynton. Not an easy, but a greatly needed task was laid upon his shoulders, which look even broader than of old, faithfully, frankly and winsomely to plead the claims and needs of the national society in an annual meeting of this particular auxiliary; but he proved equal to the task. With ample knowledge at first hand he made luminous the truth that, despite all difficulties of administration and reduced resources, the old society has been going straight on with its work, sometimes retarded but never halted. He asserted the necessity of dealing with the United States as a whole, and not in isolated sections, "America cannot be saved by redeeming it in spots." With vividness he illustrated the frequent shifting of the fiercest fight from one point to another, and showed how easy it was for each state to see its own problems looming large above all others. An important bit of business was the instruction of the directors of the society to confer with any committee which might be appointed by the General Association looking to consolidation between the two bodies.

THE CHURCH AND LABOR

On Wednesday evening, while in Eliot Church, Dr. Plumb was exalting *con amore* the glories of past evangelistic movements and leaders in our denomination, and Dr. McElveen was pointing out with fine discrimination the essentials for the present and future—caution as to specific prediction of times and seasons of revival and the true evangelistic spirit, that of love for all men as God loves them, for their own sakes—a notable novelty was being experienced in Odd Fellows' Hall, where three clergymen and three labor union officials expressed themselves with refreshing frankness and to the great edification of their listeners who, with the exception of a drunken lawyer, gave eager attention. The deep interest of the association in the work of the labor committee, who originated this gathering, had been shown in the hearty adoption of its position on child labor, in many incidental allusions by speakers, and in a tour of inspection through the print works of the Hamilton Mill, in which many delegates had vivid glimpses of the "steam paced conditions" under which modern Lucy Larcoms do their daily work. Many of the delegates, and a large number of working people from Lowell listened for two hours to Pastors Evans, Knight and Moxom, and to representatives of local firemen, masons and street railway men of the vicinity. The desires, sympathy and frequent perplexities of the Church were freely voiced by its representatives; and both the excellencies and some regrettable things about labor unions were intentionally or unconsciously brought out by their speakers. All felt that a precedent had been established which should be widely followed.

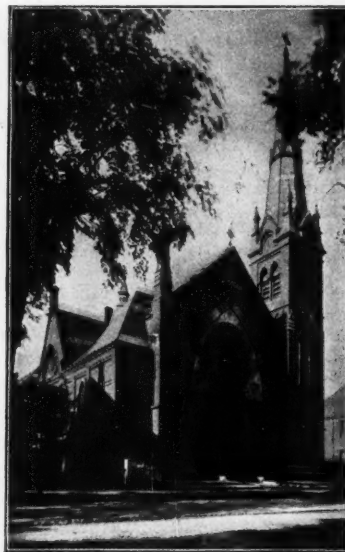
THE DOMINANT NOTE

This note, already mentioned in connection with the moderator's opening address, concerned the closer co-operation of our churches, and the establishment of delegated representation which should have genuine and effective authority in matters of common interest. The papers of Dr. Dunning and Mr. Campbell given last year at Fitchburg had been the basis for thorough work on the part of a committee represented by Rev. C. M. Clark, speaking upon The Adjustment of our Churches to One Another, and by Rev. J. G. Taylor upon The Relation of our Churches to our Missionary Societies. Indirectly the sermon by Rev. L. W. Bacon of Assonet, was a preparation for these discussions, in its strong emphasis upon individualistic ideals and its undisguised contempt for anything approaching denominational consciousness. It was brilliantly Baconian in its appeal to trust the salvation of our denominational soul to the providence of God; it was nobly insistent upon seeking

first the reign of his justice and righteousness; but in its applications it was, to say the least, perplexing; and suggested that any surgeon who uses the knife with wholesale devastation upon the tissues of the body ought first to establish in the mind of his patient a profound faith in his mastery of asepsis.

The association was in the mood, on Wednesday morning, to give attention and consideration to any constructive and definite ideas; and they found nothing else in Mr. Clark's paper, epitomized elsewhere in this issue. Its first suggestion, the appointment of a special committee to continue the study of the entire subject, was adopted. Its second proposal that each conference consider, and if deemed wise, adopt and test, a conciliar committee, to be permanent and take the place of councils of the vicinage, is to be sent down to each conference for consideration and report. Its recommendation that the State Association be legally incorporated, and that the Home Missionary Society be brought into some such relation to it as the Board of Pastoral Supply was also committed to faithful men who will render an account of their stewardship a year hence.

Mr. Clark was fortunate in being followed



Eliot Church, Lowell

by Rev. Messrs. Cross of Boston and Swift of Fall River, Messrs. Copeland of Worcester and Usher of Cambridge, speakers in sympathy with his views, who had taken pains to acquaint themselves with what they were to discuss. Mr. Taylor, presenting his paper in the closing hours of the last morning before a meager audience, was less favored, as the three who followed him—Rev. S. H. Woodrow of Springfield, Messrs. Winslow of Norwood and Shaw of Ballardvale—might properly be termed, in the phrase of the program, "disputants," uttering, indeed, some admirable ideas. Had not the shortness of the time and the desire to hear Rev. F. S. Hatch, who took the place of Rev. F. E. Clark in an illuminating address upon The Churches' Obligation for Missionary Work, prevented, Mr. Taylor's paper, reviewing exhaustively the present connection of our churches with the societies, and making practical suggestions as to improvements, would doubtless have received more discriminating treatment.

The association voted that both papers be printed in the Minutes, and it is to be hoped, and may well be expected, that they will receive the same careful and rewarding study given to some of last year's reports. The suggestions, especially of anything looking to a permanent conciliar body, are of course radical. Those who can see in Congregationalism nothing but independence will refuse even to consider them as possibilities. But some in the audience agreed with Rev. C. F. Swift that independence and liberty are not

synonymous; and with Mr. Samuel Usher that it is time to surrender enough of our boasted independence to become Christian brethren. Beyond a doubt it was made clear that these proposed changes were intended solely in the line of administrative efficiency in matters of common interest, and that "any sacrifice of exaggerated independence for the sake of a larger efficiency will permit us to trust the Lord heartily to guard the welfare of our denominational life." J. L. S.

Readjustment of Our Denominational Polity

SUGGESTIONS MADE BY THE COMMITTEE OF THE MASSACHUSETTS ASSOCIATION ON POLITY,

Rev. C. M. Clark, Chairman

1. That this body appoint a carefully selected committee (a) to consider the consistent application of the representative principle to our local conferences, state associations or conventions and the National Council; (b) to prepare a report suggesting possible delimitations of the powers of the individual church, of the conferences, of the state associations or conventions and of the National Council; with a view to the eventual granting of powers in inter-communal matters to the three latter, each according to its sphere.

2. That this State Association recommend to each local conference to consider the establishment of a committee to be known as the Conciliar Committee, to consist of the pastor and one member of each individual church in the conference, the lay delegate to be nominated, or selected from nominations, by the individual churches. This committee shall be elected annually. To it shall be referred all matters of inter-communal concern hitherto referred to the vicinage council. In the case of any individual matter, the individual church may invite to sit with the committee, but in an advisory capacity only, such extra confessional churches or individuals as it please. The decisions of this committee shall regard only the matters referred to it, and shall be final.

3. That this State Association become incorporated as soon as possible, that it may be prepared to assume full power and responsibility of whatever sort, in case of future changes in our polity or in relation to our benevolent societies.

4. In view of the incorporation and consequent financial power and responsibility of the State Association, that this State Association make overtures to the Massachusetts Home Missionary Society to become an integral part of the Association, somewhat after the manner of the Board of Pastoral Supply.

Ravelings from Lowell Looms

"Blessed are the peacemakers"—the pastor from Roxbury.

Two "right men" in right places—the moderator, Mr. Seba A. Holton and the chairman of the business committee, Rev. W. E. Wolcott.

A comma is sometimes as important in speech as on the printed page, as in the proposition to discuss "the function of the church in salvation for fifteen minutes."

Building the walls of our Western Zion seems to agree well with our modern Nehemiah, physically, mentally and spiritually; may he prosper equally in our great metropolis!

A model at least of brevity—that report finally secured in verbal form from the committee on gambling—"We have seen the governor, and we have a hopeful spirit."

"The man from Macedonia is no dream to us; he is a swarthy reality; our Greek consul tells me that there are 5,500 of them here in Lowell today."

—Mr. Bigelow's address of welcome

Some labor leaders, though accepting gracefully the assurance of the sympathy of ministers, might be pardoned for a bit of skepticism as to how far they could speak for their parishioners.

Continued on page 722

For the Children



Song by Rebecca J. Weston

Photograph by Jane Dudley

Our country is America
Our flag red, white and blue;
And to the land of Washington
We ever will be true.

Then wave the flag and wave again
And shout three loud hurrahs!
For our beloved America
And for her stripes and stars.

Trot's Decoration Day

BY MARTHA R. FLAGG

Trot's face looked as though it were April instead of the thirtieth of May. But perhaps you would have cried if you had been promised for weeks that you should go to see the Memorial Day procession, and then at the last moment disappointed. You see, it happened this way: Papa, who was to make a speech at the memorial exercises, and Mamma were going to ride in the procession, so Trot was very anxious to be taken into town to see it pass by. Cousin Nell had promised to take her and Brother Rob, but when the important morning came she was sick with such a headache that leaving the house was quite out of the question. Nurse had to care for the baby, so there was nothing to do but to stay at home.

Mamma kissed her little daughter and said she was sorry. "Be a good girl, Trot, and I will bring you some candy," she said.

As Papa and Mamma drove away, Trot flattened her nose against the window-

pane and cried. Rob was ten, "most a man," so he went off and tried to play, but visions of the crowd, the music and the flowers kept coming up before him.

Nearly an hour passed. Suddenly the clouds upon Trot's face began to lift, the curves about her mouth turned up instead of down, and the drooping eyes popped wide open; then the sun came quite out, and Trot ran off to find Rob, who was in the nursery.

"Rob," she called in her shrill treble, "I have a lovely plan. Let's have a procession of our own."

"How? Where?" Rob looked up, half interested.

"Let's go down in the orchard and put flowers on the graves in our cemetery. You can take your horn and I'll take the harmonica and we'll march."

"Whoo-ee! and Nurse can take Baby in his carriage and we'll play he's the great folks like Papa and Mamma. Come let's hurry and get the flowers."

There were lots of anemones and violets and dandelions, and in half an hour the children returned with a basket full.

Master Baby was crowing in his car-

riage and Nurse was all ready, too. With a paper soldier cap on his head, a toy sword strapped at his waist, a horn in one hand and a pistol in the other, Rob took the head of the procession. Trot followed bearing a toy drum and the harmonica. When she tried to perform on both at once, her efforts met with doubtful success, but by using first one and then the other she got along very well. Next came Nurse and Baby, with the flowers, and after them pranced Clover, the shepherd dog, and her two puppies. They were the "crowd," Rob said.

The cemetery was in a shady corner of the orchard where the children had buried their dead pets.

"We'll put flowers on Snip's grave first," said Trot, "'cause he was Clover's child and kind of related."

They covered the little mound with dandelions, then Rob said,

"Now I will fire a salute and then the band will play."

So he laboriously loaded with caps and fired his pistol several times. Clover looked on quietly until the first toot of the horn and rap of the drum; then she

threw back her head and howled mournfully.

"O, let's go on, Rob," cried Trot hastily, "poor Clover feels so bad about Snip."

The next grave was that of the little pig which lived a week, fed from a bottle by Cousin Nell. On his grave they placed anemones, which were "pinky white like dear Piggy," Trot said.

There were many other graves to visit. Mamma's canary, Rob's banty hen and four dear, downy goslings were buried here, besides several wild birds and a chipmunk or two. But Trot felt worst of all over the last grave. While Rob was decking it with flowers she sat down beside it and wept.

"O, my dear, dear kitty! my good, lovely Snowball! Can't we find some catnip to put over her, Rob? She liked it so. Nothing would be so nice as a catnip bush!"

"Don't cry, Trot, I'll help you some day," said Rob, scattering the last bunch of violets. "Now let's go home, an' maybe Nurse will let us have a collection." Rob meant collation; he had heard Mamma use the word the day before.

Trot dried her tears and the procession started for home. When the children reached the nursery, they were delighted to find a "sure enough collection," which Rose, the housemaid, had prepared. Then they were ready to play games until, in an astonishingly short time, Papa and Mamma came home, looking tired and hot. When Mamma heard how the children had spent the day she said with a kiss, "I am glad you have enjoyed yourselves so much, dears. I really think you have had a pleasanter time than if you had gone to town. Here's a bag of candy. Run and share it with Cousin Nell."

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

35. RHYMED COUPLETS

Well-known People

1. In political circles is found *****;
Also the genial and witty *****.
2. A brave, gallant soldier was General ***;
A "captain of industry" is *****.
3. One of our Presidents was *****;
And over the ocean wrote *****.
4. To reform all Scotland tried true, brave *****;
His views agreed not with those of ***.
5. Man of Philosophy was *****;
Greece also produced patriot *****.
6. Congressman, writer, they both were named *****;
Which name also rhymes with General *****.
7. He wrote of "Sweet Home," homeless wandering *****;
This one's a writer, whose pen name is *****.
8. All Christian Endeavorers know Mr. *****;
At Bennington's battle was General *****.
9. Author of stories was dear Mrs. *****;
Writer of poems was queer Mr. *****.
10. Much loved as preacher was Dr. *****;
One of our Presidents was named *****.
11. A true historian was the blind *****;
Of "David Harum" fame was *****.
12. Of great renown is the preacher *****;
We love to remember our poet *****.

A. C. L.

36. A NOVEL GATHERING

(The author of the novel represented is indicated by the initials.)

Principal Smith and his wife entertained the school at a reception at which they asked

their young guests to represent each a book. Dick very appropriately, in recognition of his hostess's kindness, wore her calling card pinned to his coat (C. D.), while his sister Helen appeared to be in a low state of mind, and went about sniffing and wiping her eyes (W. C.). Charlie had on a card bearing the cabalistic letters, "Gnikool" (E. B.); Jack and Tom came in together, as representing the same author, the former having a sprig of some sort of house ivy, while the latter shook hands ostentatiously with all, having on a long wristed glove of russet leather (W. S.). Mary carried a doll which could open and shut its eyes, but she took care to keep them closed (R. L. S.). Alice carried a parchment purporting to be the will of a rich old uncle (C. D.), while her brother Harry contented himself with jingling such coins as he had already (C. R.). Ned had in place of his usual stylish neckwear a long shaving deftly twisted about his collar (W. S.). No one was surprised to see Jamie with his instrument case under his arm, for he frequently played at such gatherings, but as no other indications of a book appeared all decided that he took that as his sign (J. E.). Rose had an old sock of her father's which she from time to time applied herself to darning (C. R.). Harold pushed through every crowd he came to, demanding passage (G. P.), while his sister Constance painstakingly followed, putting her feet just where his had been planted (C. M. S.). Edna appeared in a light purple garden hat (S. C. R.), and Elsie offered a bit of wafer to any one who would eat (R. G.). As for Mr. and Mrs. Smith, they stood side by side to receive their guests, and represented just what they were (W. C.). DOROTHEA.

37. ENIGMA

It dogs your footsteps all the day,
And mimics every motion;
It kneels beside you when you pray,
As mocking your devotion.
'Tis now behind, now before,
With mien grotesque and antic;
Dances on ceiling or on floor
Like acrobat gone frantic.
A giant or a dwarf in height,
No weapon wounds or rends it;
Though dark itself, it dwells in light,
And only darkness ends it.

M. C. S.

38. NUMERICALLY SPEAKING

I doubt if Roderigo the 1001500, who lived in the 50011000 old days of Spain, had any more 511000 than our General 500110, who, though 1000150500 in time of peace, was not afraid to 1000110 in the fight, and clap the 501500 on to the boiling pot of treason.

M. W. B.

39. ANAGRAM

COMPLETE we know sometimes depends
So much on what we see,
We NEED FULL SIGHTS of that which tends
To cause felicity;
And yet on sound as well as sight,
On odor, too, as well,
And taste and feeling that delight
Depends this gladsome spell.

T. H.

ANSWERS

30. Relate, elate, late, ate, te, e.
31. Chamberlin.
32. V-A-C-A-T-I-O-N.
33. Fire.
34. Oeconomowoc.

Excellent solutions are acknowledged from: A. L. M., Somerset, Mass., to 26, 27, 28; E. H. Pray, Chelsea, Mass., 26, 27, 28, 29; L. S. T., Boston, Mass., 26, 28; Mrs. A. E. Sweetser, Wakefield, Mass., 26, 28; Nillor, Middletown Springs, Vt., 23, 26, 27, 28; Alice L. Moss, Houghton, Mich., 26, 28; J. S., Dover, N. H., 26, 28; Mrs. E. E. Cole, Boston, Mass., 26, 27, 28; M. B. H. H., Middletown, Ct., 26, 27, 28; C. L. King, North Easton, Mass., 26, 27, 28, 29; E. J. R., Cambridge, Mass., 26, 28; E. C. Graves, Morrisville, Vt., 26, 27, 28; Ruby S. Kellogg (aged 14), Voluntown, Ct., 26, 28; Riverside, Medford, Mass., 28; a nameless correspondent, 26.

Closet and Altar

WITNESSING IN THE HOME

For I know him, that he will command his children, and his household after him, that they shall keep the way of the Lord.

The current of healing virtue had to pass from Jesus through the father to the child. The Lord demanded personal faith on the father's part. . . . It is not enough for you to bring your child where Jesus is, to put him in the way of good, to send him to the Sabbath school or take him to church. If you wish Jesus to bless him, to heal him, to save him, he asks that you be a believer yourself. This is the condition. With this condition all things may be looked for: "All things can be to him that believeth."—A. B. Davidson.

For true religion comes not by violence, but chiefly, I think, from being brought up with good men, reverencing their ways and words.—S. R. Crockett.

"I and my house will serve the Lord:
But first obedient to his word
I must myself appear;
By actions, words and tempers show
That I my heavenly Master know,
And serve with heart sincere.

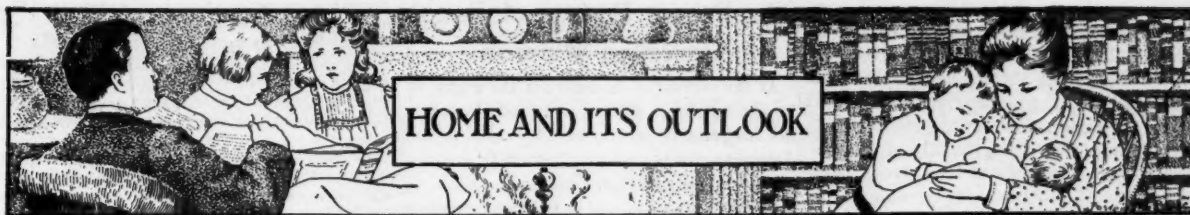
"I must the fair example set;
From those that on my pleasure wait
The stumbling-block remove;
Their duty by my life explain;
And still in all my works maintain
The dignity of love."

Here, then, are the three great characteristics of the family life in glory, and they suggest the ways to a divine brotherhood on earth: "white robes," the washing from uncleanness in the blood of the Lamb; "the palm," the entire suppression of selfishness; the "song of praise," the participation in a common worship.—J. H. Jowett.

God has put in our power the happiness of those about us, and that is largely to be secured by our being kind.—Henry Drummond.

There is a powerlessness of utterance in our blood that we should fight against, and struggle onward towards expression. We can educate ourselves to it if we know and feel the necessity; we can make it a Christian duty not only to love, but to be loving; not only to be true friends, but to show ourselves friendly.—Harriet Beecher Stowe.

Almighty God, our Heavenly Father, who settest the solitary in families, we commend to Thy continual care the homes in which Thy people dwell. Put far from them, we beseech Thee, every root of bitterness, the desire of vainglory and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the hearts of the fathers to the children, and the hearts of the children to their fathers; and so kindle charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen.



The Girl Who Lived in a Church

BY EMILY TOLMAN

More than thirty years ago a girl went to live in a church or chapel which stood in one corner of a cemetery. A strange place in which to make one's home, you think; and so thought the girl at first; but the strangeness soon wore away, and she ate and slept, studied, laughed and played much as she did before in her happy New England home.

The cemetery was one of those sacred

esque presence to the motley congregation. The girl's father used to conduct the service and preach in the chapel.

Sometimes in warm weather the stained glass windows back of the pulpit would be open, and the girl would look out upon the green grass and trees and long rows of soldiers' graves which stretched on and on as far as her eyes could reach. At the head of each grave stood a wooden slab painted white and bearing in black letters the name, age and regiment of the soldier who was buried there. After a

came down here I should find his grave; but they tell me there are sixty-two National Cemeteries, sixteen of them in Virginia. I didn't think there could be so many."

The girl did not remember having seen the name she mentioned, but pointing to a row of headboards bearing the one word, "Unknown," she said, "He might be there."

"Yes," replied the woman, "he might be there. I have been to Fredericksburg, where 12,000 unknown are buried. I am afraid I shall never find his grave. They were all so young," she continued with a sigh, "eighteen to twenty-five, few older. It seems as though there might have been better use for them."

Sometimes the girl would hear the sound of slow, solemn music, and see a company of veterans in army blue coming down the road from the Soldiers' Home, following a wagon which bore a long box covered with a United States flag. Marching slowly through the gateway they would halt before an open grave. After the casket was lowered into the grave and a prayer was read, the men would fire three volleys and step briskly away to the tune of Yankee Doodle. This sudden breaking into lively music seemed strange to the girl, till her father explained the necessity of the practice in time of war, to keep up the spirits of the survivors.

You must not think that life for the girl was all funerals and graves. There were picnics, and sailing parties, and many pleasant excursions, besides the daily routine of work and recreation. The cemetery was not altogether a sad place. Many beautiful trees and ornamental shrubs had been planted there, and much was done to make the grounds attractive. In the spring, when the bridal wreath bushes looked like soft white snowbanks, and the huge buds of the magnolia trees began to unfold, and roses of many choice varieties opened their glowing hearts and shed their fragrance on the



"A strange place in which to make one's home"

enclosures so sadly numerous in the South, set apart by our Government for the graves of the Union soldiers who died for their country in the Civil War; and the chapel, with its gothic windows and pointed spire, was built by the soldiers while they were in camp. It was in the shape of a Greek cross, the arms of the cross forming the ells, in which lived the minister and his family.

At night the girl, who was the minister's daughter, with her lamp in hand, would pass through the silent chapel with its rows of empty pews, and retire to the large room which constituted the east ell, where she slept soundly till morning. Mice and mosquitoes were the only things to disturb her rest, guarded by the graves of 5,000 Union soldiers. We may well say "guarded"; for the superstitious Negroes, who constituted the greater part of the population of the surrounding country, were more afraid of these dead soldiers, lying helpless in their graves, than they would have been of as many live warriors drawn up in battle array.

Every Sunday a company of dark-skinned young men and women with their teachers from the Normal and Industrial School would come marching through the gates. After a time a few straight-haired Indians from the far West accompanied them. Occasionally a band of Indian chiefs who were visiting the "Great Father" at Washington, in their bright blankets, deer-skin leggins, and soft moccasins, added their pictur-

time these were replaced by marble headstones. The girl used to walk about reading the inscriptions, "Ninth Massachusetts, Thirteenth Illinois, Fourth Minnesota," etc. There were so many, she tired of reading them before she reached the end of a single row.

Once the girl met a woman dressed in black walking up and down between the rows of graves, reading the name on every headboard. She spoke to the girl, asking if she had ever seen a certain name there. "He was killed in the war," she explained, "and we never knew where he was buried. I thought, maybe, if I



"Long rows of soldiers' graves which stretched on and on"

air; when the mocking bird poured out his rich and varied notes from the tip of a cedar, and the brilliant cardinal grosbeak flashed in and out among the maples and live oaks, and happy song sparrows perching on the bayonet fence that surrounded the monument sang as gleefully as though they had never been driven from this peninsula by the booming of cannon; then the girl's heart grew glad and she wandered among the green graves with a light step.

Garden seats were placed here and there among the trees, and inscriptions in prose or verse were painted on boards at the corners of the gravel walks. That which pleased the girl best was this, under the shadow of a dark cypress tree through which the wind swept with a mournful murmur:

Four hundred thousand men,
The good, the brave, the true,
In tangled wood, in mountain glen,
On battlefield, in prison pen,
Lie dead for me and you.
Four hundred thousand of the brave
Have made our ransomed soil their grave,
For me and you,
Good friend, for me and you.

Decoration Day was very interesting in the National Cemetery. In the morning the girl would hear the sound of martial music and the tramp, tramp, tramp of many feet drawing nearer and nearer. Officers in brilliant uniform glittering with gilt buttons and medals would come in on prancing steeds, followed by a long line of men in army blue, the veterans from the Soldiers' Home. Wagons carried those who had only one leg or were otherwise incapacitated for marching, and contained the flowers for the graves.

All day long the colored people would come streaming through the gates in crowds, chattering and laughing, scarcely able to restrain their jubilant spirits even in the presence of these graves. When the shades of evening drew near, the more decorous Negro and Indian students from the Normal School, with their teachers, came with flowers and songs. As they stood around the monument, singing "My country, 'tis of thee," the girl looked into their hopeful, earnest faces, and vaguely realized how sadly different their lives must have been but for the sacrifice represented by these graves.

Years passed, and the girl, grown to be a woman, visited the cemetery again. The chapel had been removed, and its place was occupied by the grass-grown graves of veterans from the Soldiers' Home. The trees had attained noble proportions. In place of the sad spot the girl knew, was a beautiful park. Again she looked upon the granite monument erected "In memory of those who died to maintain the laws," and raised her eyes to the starry folds of the flag which still floats over the sleeping ranks from sunrise to sunset; and as she wandered through the quiet green aisles, reading "Fourth Massachusetts, Third Maine, Ninth Ohio," etc., and listened to the joyous carol of birds and the distant hum of free and happy industry, she thanked God that so many had been found willing to die for their country, and prayed that many others might be no less ready to live for it.

There's a lot we don't know even about the people we live in a little house with.
—Ellen Glasgow.

The Present Position of Boston Protesting Ministers

At the request of members of the group of Boston ministers who have protested against the reception of Mr. Rockefeller's gift to the American Board, we print herewith a statement from one of their number in behalf of their committee, and add as extended extracts from their latest paper as our space this week permits.

We do not ask space in your columns for a formal reply to the letter from the New Haven ministers. Any continuance of discussion over a church incident now would seem belated and unfortunate, especially in view of the growing mutual understanding and appreciation among brethren shown by the action at Lowell. But in that very interest we think it due to ourselves and to all who in candor would understand us rightly that we should be judged in the light of our own statements. With the latest of these we sent out under the same cover two other papers, deeming them important each in its way as documents in the history of the protest, to be read in view of its occasion and purpose, not misconstrued as the formal, collective deliverance of a committee.

We, therefore, are to be judged as to our reasons, our spirit and our attitude toward our brethren in the light of our own statements. These are the original protest, and the two communications from us following, which you have already printed, and what is more important in this connection, our latest paper, which we now request you to print, in order that the readers of the New Haven letter in your columns may have before them all that we have said, and especially what we have said in the one statement of ours with which the New Haven letter deals.

From the Statement Issued May 8

The issue before the churches shapes itself thus: Shall we declare our willingness to receive and our determination to seek gifts from all sources, regardless of their moral quality, and our irresponsibility in any relations which may thus be entailed? Or shall we affirm that nothing can take precedence of responsibility for the effect of our relations with donors upon the morals of the community and the moral power and prestige of the Church? Some clear results of this discussion come to our aid in deciding this question:

1. It is made very clear that the moral influence and authority of the Church is at stake in this decision. A great moral force and purpose in the community has been revealed and awakened into utterance. This has spoken in no uncertain tones in the secular press, notably in the great independent dailies. The forces for righteousness, especially in commercial relations, are aligning themselves and demanding that the Church shall take their side, and, if it is fit, their lead. But with this demand for a Church militant against wrong there is a growing despair and disdain for a Church that will in any wise compromise with the enemy. The people have seen the great plunderers not only escape the net of the law, but secure the sanction and the honors of the representatives of the higher life in society. In their effort to condemn notorious evils before the bar of public opinion, they feel themselves betrayed and defeated by the willingness of the Church to commend as good a man when he is doing a good act, even when he deserves condemnation for his evil acts. In the words of Prof. Francis Peabody: "Probably nothing so degrades the Christian religion in the view of men of the world as the conformity of Christian churches or Christian believers to this doctrine of ethical bimetallicism. To see a man of the double standard accepted among the saints, and a distinction permitted between the principles of the business world and of the Christian Church, is enough to drive from the influence of religion many a man who has no rule of life but to be consistent and incorruptible in his daily work."

2. The discussion has brought out clearly the principle of discrimination to which the Church is held. The demand within and without, from the plain poor man and the thinker, East and West, is the same. That is to be avoided, and that alone is to be avoided, which will confuse living moral

issues and the action of the public conscience, and which will cripple and discredit the Church in her duty of testimony against current wrongdoing.

Money in itself received will not do this. No one asks that the Church impoverish herself or her great enterprises by refusing money, provided she is not brought into compromising relations with those charged with wrong in its getting. What is incumbent is that the Church should take great care how she comes into relations with any offender against morals and society, and that she should listen to evidence of such offense, responsibly and specifically offered, that she should beware lest, in any case of society against its enemies, she cast discredit on the result of honest and laborious investigation made by the friends of man and morals, and thereby seem to show an interested callousness toward doings that demoralize character and horrify the conscience of honest people. The Church is every moment and in every act responsible for the effect on public morals, and on public confidence in her as a moral leader.

3. Plain and simple as is the demand, no less plain and evident is growing the reason why it is made. No man can receive a gift, still less solicit one, and not owe something to the giver. It is required of a judiciary that it refuse all such favors and shun all such intercourse with parties on trial, or likely to be on trial, as may even seem to cast the least shade of favoritism on its action. Nothing will get it out of the mind of the plain man that, having taken a gift, you are not free as before to turn around and denounce the evils done by the giver. It avails nothing to proclaim that our responsibility begins with the taking of a gift, or that all persons in an organization profiting by a gift are as free as ever to rebuke the evils that soil the hands that made and bring the money. It has never been so. It is not so in this case.

This discussion has developed in the Church and out of it much fine and true moral feeling. The hostility of conscience has been concentrated on evils flourishing unchecked and unrebuked. But has any of this indignation* or wholesome moral energy proceeded from the defenders of the procuring and retaining of this gift? Has any wrong-doer found cause* to fear, from that source, exposure, moral blame, loss of standing? The tendency has been to palliate, excuse, exculpate. Weighty evidence has been brushed aside as "rumor, suspicion, popular prejudice and spite." The evil has been called economic, not ethic, a falling short of new or ideal standards, not the subversion of simple, elementary righteousness, the commonplace of Biblical and Christian teaching. The transgressor is no worse than others. He has "followed (should we not say led?) a multitude to do evil." His philanthropy, his piety, purity, simplicity, sobriety in private life, are raised as a screen against the wrongs and sins of the business man. Material benefits are offset against the moral bane of his career. The corrupter of business morals is after all a benefactor because, forsooth, he has made a certain commodity cheaper! The limit of this apology is reached when he is portrayed as an instrument in the divine economy for accumulating great wealth from which a moiety may be drawn for missions! The poison of such association, however vague and intangible the obligation, be it no more than courtesy and gratitude and honor, works subtly but surely in the beneficiary of ill-gotten wealth. The Church which covets, seeks, accepts, the wealth of great malefactors, even for her noblest and most disinterested undertakings, cannot be the free and effective antagonist of the malefactions but tends by silence, by word, by act, to be the apologist.

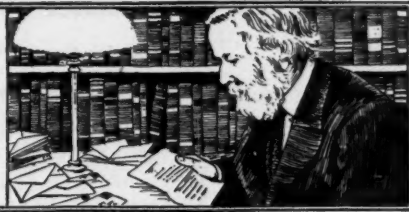
The resplendent history of the American Board began with a little band of youth who pitted their faith and devotion against the indifference of the Christian Church and the apparently invincible forces of heathenism. It is only by laboring in the same spirit of trustful ardor that the organization can be true to its heritage and its enlarging opportunities. There is no constraint to the Lord to save by many or by few. Those who trust in the Almighty need not be dismayed if loyalty to principle compels the rejection of a gift. The evangelizing of the heathen world and the correcting of evil tendencies in modern life are tasks laid equally upon his servants. The Church is called upon in both fields to be loyal to the right as he gives us to see the right. No other course can give us acceptance with him or lasting success in his work.

CHARLES L. NOYES,
SAMUEL L. LOOMIS,
WILLIAM E. WOLCOTT,
DANIEL EVANS,
HERBERT W. GLEASON,
Boston, Mass., May 4. Committee.

*i. e., in this discussion.—C. L. N.



THE CONVERSATION CORNER



The Children have the Floor

FOR this week I have a mind to give you a Corner full of letters right from the children, mostly new members. As you will see, they are real children's letters, not dictated or edited by anybody else—and that is the kind I like! We will begin with Maine, even if we do not get as far as California.

Dear Mr. Martin: I am a boy eight years old, and I would like to be a Cornerer. I like the pictures and reading in this paper. I began collecting stamps about a year ago, and have 319 stamps, all different, and about 91 different duplicates. I saw in the Conversation Corner about that boy who wanted to correspond with another boy. I wanted to do the same thing. Will you please send his name and address. I inclose picture of Washington. Good-by.

Auburn, Me.

DONALD T.

He did what he said—sent a nice picture of General Washington, about three or four inches square, which, of course, I returned, as I agree to do in the "stifflit." [That was a very clever boy to pay Mr. Martin off in his own coin; I am glad he belongs to my native state!—D. F.] Then the boy wrote again:

I received your letter with certificate and stamps, and I thank you very much. Eight of the stamps I did not have. I have written Edward S., and he has written me. When your letter came I was having the mumps. Have you ever had the mumps? [The mumps are not in my memory, so I think I never had them in my jaws. But I remember having the measles all right, when I was about Donald's age, away back in the first half of last century, for when my father told me I ought to put it down in my journal I remember telling him I did not need to do that, as I could never forget those measles! Do not the Old Folks remember how we had to drink bowls full of "saffron tea"?—Mr. M.] Have you ever collected stamps? I should like to see your Corner. I have never been to Boston. I wish you would come down here.

DONALD.

Dear Mr. Martin: I am nine years old, and wish to join the Corner. One day when I was out in the woods I found some red squirrels. I went home and got some nuts to feed them. Every morning after that I carried some food for them. One of them got very tame. The first time he took a nut from my hand, I felt pretty good, I tell you. Next, he came running to me, up my dress, on my shoulder, and took a nut that I was holding between my teeth. He will run into my pockets to get nuts that I have hidden there. I carry him something every day as I go to school.

New Hampshire.

BERTHA.

Dear Mr. Martin: I thank you for the "stifflit" and the letter. . . . I guess I like baseball about as well as any game. I would like to see a big game, a league game or a college game. I read about them in the papers and that makes me want to see one. My brother writes me about the Dartmouth football games. I mean to play ball when I go to college. Papa says that football isn't much like what it was when he was in college. Do you know who started the game? Is there any national game, like a national flower or national song? What is ours? I think it is right to close with a ?.

Vermont.

HERBERT C.

Of course it is—that is what the Corner is for! I have just repeated the ? to a

well-known athletic gentleman (over the telephone), and he says that football is undoubtedly the gradual growth of the English game as played at Rugby, but that baseball is the national American game just as cricket is in England (and, I suppose, golf in Scotland). As I was writing the last sentence a gentleman called (as he always does about this time in May every year to see whether the Corner house—No. 28—is worth more to the town than it was last year), and I handed the ? to him. He asked if they did not have ball games in Bible times! Herbert might study up that matter a little—Paul had a good deal to say about foot races and boxing, you know. I see one little note in the Bible Dictionary that the ancient Egyptians used to play ball. If I had only thought to ask Dr. Grenfell, he would have told about the English games, of which he himself was a great part; you remember he has introduced them as a winter sport—on the ice—among the northern shoremen.

Dear Mr. Martin: Grandma read to me from the Corner about the little crippled child and my sister and I want to send [etc.]. Can I be a Cornerer? I am nine years old. Have you read the Electric Elephant? It is fine. It tells all about the different countries as well as the ocean. My aunt took me to the poultry show where we had great fun, looking at the peacocks, hens, pigeons and cats. I wonder if you have seen them.

Brookline, Mass.

ALBERT G.

No, I have not seen any electric elephants, but another Brookline Cornerer (Caro K., the daughter, I think, of the Dr. K., who is to join Dr. Grenfell as a "volunteer surgeon" this summer) sends me a beautiful picture of an electric ship—that is, the model of the Labrador medical steamer, in candy, "with real electric lights, red and green, for the port and starboard lights. The candy boat was the centerpiece on the table at a reception given Dr. G. in Brookline." Would not the Labrador children's eyes open wide—and their mouths, too—if the candy *Stratheona* should drop anchor in their harbors, although candy would not do them as much good as the food and clothing and medicines which are dispensed from her cabin!

Dear Mr. Martin: I am sure you will want to hear about my pussy cat. [Of course!—D. F.] I call her Patience, because she is patient when I put ribbons on her neck. For short, I call her P. K. [Certainly—Pussy Kat!—D. F.] That is a kind of cloth, you know, but also her initials! She likes to sleep in her basket which we had made for her out in Liverpool, N. Y., where there are more willows grown and more baskets made than in any other place in the United States. Many families earn their living by making baskets. The women and the older children make the basket bottoms, and even the wee little children have to help "strip" the willows, that is, take the bark off the twigs after they have been steamed.

It is great fun to watch the men weaving. A fast worker can make a dozen or more baskets in a day. They are not all cat baskets; most of them are clothes baskets. You may

like to know how the willows are grown. A man takes a bundle of willow twigs and sets them out in a field, in nice, straight rows, about as far apart as hills of corn. They never grow into trees, for each year they are cut down close to the ground, and the next year new twigs come up and they are cut down.

Cambridge, Mass.

MARGARET K.

Good! What began like a regular kitty-cat letter, which I feared the Despot would contrive to leave out, tells us about something most of us never knew before. I suppose P. K.'s basket was made of pussy willows, was it not?

Dear Mr. Martin: I was very much pleased to be made a member of the Corner. I am in the ninth grade in school. We go to Annisquam every summer to live. I think we are lucky to have a member so far away as Dorothy on the "Morning Star," because it is so nice to read about other countries from one who is there and enjoying them. [You wait a bit till you read a letter just received from a new correspondent on the Star—you cannot guess who it is!—Mr. M.] I went to hear Dr. Grenfell at our church, and I also shook hands with him afterward. I enjoyed the evening very much. You may think it queer, but I have never met one of the Cornerers. Perhaps I will soon. [Better send Mr. Martin the address of your Annisquam cottage!—D. F.] Anyway we have pictures of a good many, and by their letters I can almost tell how they look. Please give my love to the Cornerers.

Chelsea, Mass.

HELEN W.

Dear Mr. Martin: I thank you very much for that "stifflit" and am very glad to be a Cornerer. It was handed to me by the "tramp-man" you saw—he called at my house. We should be very glad to have you "drop off the trolley and make us a calley" at our summer camp—that would be jolly! It is on the left side of the road, and if the trees don't hide it you will see the tent on a hill. One of our neighbors found an opossum in the road a while ago, which he kept until it died. An opossum is rare around here. [I do not think I ever heard of one in New England before, although so common in the South; did you see it "play possum"?—Mr. M.]

Northbridge, Mass.

LEILA C.

My Dear Mr. Martin: I am so glad I am a member of the Corner, and also that you saw that man who looked so hungry and invited him to dinner—I think it was my papa! I am 11 years old. I have a sister in college, a brother in Los Angeles, Cal., a cat whose name is Teddy, and 22 cunning little chickens.

Ware, Mass.

ANNA C.

Dear Mr. Martin: I have never been a Cornerer, but I would like to be. My brother and I want to send you this "valentine" for the little girl, so she may stay in the hospital. I have a dog named Rover. A lady called and when she was going home she shook hands with us all, and seeing Rover standing near she stooped down and put out her hand to him, and he put his paw in her hand and shook hands with her!

Meriden, Ct.

BEULAH P.

That finishes New England, although I do not find a single one from Rhode Island—why do not that R. I. boy and that R. I. girl who got their "stifflits" a while ago ever write us? A lot more from new members go back into the drawer to wait their turn some other day.

Mr. Martin

Christian Experience with the Risen Lord*

By Rev. A. E. Dunning

But look! the Saviour blest,
Calm after solemn rest,
Stands in the garden 'neath his olive boughs;
The earliest smile of day
Doth on his vesture play,
And light the majesty of his still brows;
While angels hang with wings outspread,
Holding the new-won crown above his saintly head.

—Jean Ingelow.

Imagine yourself a member of a Christian Church in Asia Minor when the fourth Gospel first appeared; familiar with the Christian literature already existing and reading for the first time this 20th chapter. You had often read the accounts of the resurrection of Jesus in the other Gospels; had felt the potency of the preaching of his resurrection as described in the Acts and as often discussed in the letters of Paul to the churches. One sect of the Jews did not believe that any life was continued beyond the grave [Acts 23: 8]. The doctrine of the resurrection was strange to the Greek mind [Acts 17: 32], and some who had become disciples of Jesus did not believe in it [1 Cor. 15: 12].

Yet the Christian Church was then built on a belief in the resurrection of Jesus. To Jew and Gentile the fundamental message of the apostles had always been the same—that Jesus had risen from the dead, that they had seen and talked with him since his crucifixion, that he was at the right hand of God and shed forth the Holy Spirit whose presence was wonderfully manifested influencing people to accept the risen One as their Saviour and Lord [Acts 2: 33]. Knowing all these things and being near the end of the first century since the birth of Jesus, you turn with keen interest to a new account of the resurrection morning at Jerusalem.

You find it prefaced by the statement that the body of Jesus was taken down from the cross and placed in the tomb, not by his disciples, but by two members of the Jewish Council of seventy that had caused his death. One of these was Joseph, who owned the tomb. The other was Nicodemus, who had become acquainted with Jesus at the beginning of his ministry [John 19: 38-42]. They two prepared the body for burial according to Jewish custom. The disciples had scattered, probably through fear. Two women saw these rulers bury the body, but apparently were not near enough to see that it was embalmed [Mark 15: 47; 16: 1].

John's account of the resurrection mentions only three persons at the tomb besides Jesus. Only one of these three saw him. The impressions made on each differ widely, and illustrate different types of Christian experience as related to the risen Christ. Study these three persons as John describes them, and you will find that their experiences are repeated in the lives of Christians whom you know.

1. *Peter's experience of the resurrection.* He had been one of the first to believe that Jesus was the Messiah, and had accepted from him a new name [John 1: 41, 42]. Continued fellowship with Jesus had fully confirmed his conviction, as by a revelation from God; and he had received a greater commission from Jesus than had been given to any other disciple [Matt. 16: 16-19]. He loved his Master with an absorbing passion, and was ready to die for him [Mark 14: 31].

Yet Peter had thus far no faith that Christ would rise from the dead. When he had heard of it he had declared that it could never be [Matt. 16: 21, 22]. The sudden appearance of Mary, running to him that morning before the dawn with the tidings that the tomb had been opened, did not suggest to him that Jesus was alive again [20: 1, 2]. He and she both thought that some one had removed the body. When he saw that no intruder could have done that, because the wrappings were left there in perfect order, he did not look for his risen Lord nor expect that he would see him again. He only went back to his place of abode wondering at what had happened [Luke 24: 12].

Do you not know of faithful disciples of Jesus, cherishing his sayings and his deeds with passionate devotion, who cannot comprehend that he rose from the grave and lives among men as really as he lived in Palestine? Then remember that no one ever was more sure than Peter afterwards became of the resurrection of Jesus. He proclaimed it to thousands with a confidence that convinced multitudes [Acts 2: 24, 32; 3: 15, 26; 4: 10; 5: 30-32; 10: 40-42]. The ruling

motive of his life was the steadfast hope kindled in him by the resurrection of Jesus, which had made him a new man [1 Peter 1: 3].

So to every faithful disciple will come some time satisfying evidence of the resurrection, not through reading the accounts in the Gospels, not through the testimony of others, but through a personal experience of fellowship with the risen Saviour. Paul saw nothing of the empty tomb. It was years after the crucifixion before he knew anything of Jesus of Nazareth. But he said he had seen him just as really as any of the apostles [1 Cor. 9: 1; Acts 22: 8-18]. Paul knew Jesus Christ [2 Tim. 1: 12], and he knew that Peter had seen him also [1 Cor. 15: 5]. Let those who doubt and wonder, as Peter did, keep on loving Christ and doing his will as Peter did. They will know him risen, and, in the meantime, he is with them while their eyes are holden. "The Lord knoweth them that are his."

2. *John's experience of the resurrection.* John and Peter were intimate friends. Both had been in close fellowship with Jesus through all his ministry. They had stood together beside the daughter of Jairus when he raised her from the dead, and had seen him call forth Lazarus from the tomb. They both ran together to the tomb in the garden, and saw the same evidence of the resurrection of Jesus. But what sent Peter away puzzled convinced John. "He saw and believed."

Do you not know those who never doubt that Jesus is risen and present with them? Perhaps you are of that company. You do not need an argument to prove the resurrection. You know it is true.

"Blessed are they that have not seen and yet have believed." But let them not be impatient with their brethren who are like Peter. The steadfast shining of their faith and love is better than argument. It is the experience, not of sight, but of spiritual insight. It is itself a revelation of the new life in Christ.

3. *Mary's experience of the resurrection.* What the two disciples saw at the tomb did not move her, either to wonder or hope. Her love to Jesus was absorbing. While he lived she was content to follow and minister to him. When he died the world became a blank to her. But when her risen Lord would reveal himself to her he did not quote the Scriptures as he did to the two disciples of Emmaus. He did not show her the prints of the nails as he did to Thomas. Only a word was spoken by each, but in accents that cannot be reproduced. Heart spoke to heart—"Mary," "My Master." What cared she then for the empty tomb, the testimony of angels, the arrangement of the wrappings of the body—the things which had astonished the other women, perplexed Peter and convinced John? She had found her Lord, not by the testimony of others nor by any process of reasoning. She knew.

In different ways but with convincing evidence those who love and obey Christ will have the revelation of his living presence in their personal experience. They will come to know themselves united to him. They will understand his personal assurance to them, "Because I live ye shall live also." The motive by which they gain this experience will become the impulse to make Christ known so as to bring all men into the risen life with him.

In Southeastern Massachusetts

Among ministerial changes of the near future which will bring regret to a host of friends is the expected removal of Rev. George W. Stearns from Middleboro, where for nearly fourteen years he has been pastor at the old church which George Whitefield was once constrained to enter by the window because the crowd blocked the doorways. In its history of more than two centuries the church has had but fifteen pastors. Mr. Stearns has worthily maintained the traditions of the ministry in this community, and has greatly endeared himself to his clerical brethren, among whom he is known as a scholar not only familiar with New Testament Greek, but able to preach to the French in their own tongue. He has also been active in Christian Endeavor lines. The problem of the city is the down-town church. But a serious problem of the country side is the historic church situated in the midst of a farming community, while manufacturing interests have built up a village church which has outgrown the mother organization. Despite the drift of life to the village, Mr. Stearns has bravely held his own, and will close his long pastorate with the love of his church and the respect of the community.

The cause of fellowship has been exemplified in Taunton by a union social gathering at the Baptist church, a reception to the pastors and evangelists participating in the recent revival services. Nearly 1,000 persons attended, and all the denominations were abundantly represented. Rev. Paul Rader of East Boston was the speaker. As first fruit of the recent religious interest the Winslow Church, Rev. C. H. Talmage, pastor, received 26 new members at the last communion.

The church in East Taunton has been most happy in its experience in becoming acquainted with its new pastor, Rev. H. E. Bray, formerly of Stoughton; new enthusiasm has been awakened and the heartiest interest in the services is manifested. The gifted wife of the new pastor has been of signal service in this work, and the reverent use of the stereopticon has been an enlightening as well as attractive feature.

G. H. J.

* International Sunday School Lesson for June 4. The Resurrection. Text, John 20: 1-31.

The Literature of the Day

Education in Religion and Morals

No more thorough discussion of religious education has been written of late years than Professor Coe has given us in this book. If the mind of the Protestant Church could become saturated with the truth it embodies, as it has been hitherto with truth appropriate to adult experience, a new and glorious era would follow in the history of religion. When we believe in Christian nurture, based on Jesus' view of the place of the child in the kingdom, as heartily as we believe in conversion for the prodigal; when we recognize the peril that a child be "converted away from God," as clearly as we do the need that a wanderer be brought back to God; when we know and have not to be persuaded that our children are God's children, that they are born and must be kept within his kingdom; when we understand the religious impulse in child consciousness and are guided by it at least as well as we now are in the case of adults, we shall stay the procession which has of recent years marched steadily out of our Sunday schools and young people's societies into the world.

Great is the influence of "the point of view." Professor Coe shows that the Church has been endeavoring to instruct the children instead of educating them. The Spirit of God is within each child. It is the function of religious education to co-operate with the Spirit, to assist the child to a free expression of his higher self, to call forth and develop what is best within him, "to assist immature human beings to attain their proper destiny." Not that the religious expression of the child will be like that of the adult. Here we have made serious mistakes. He may be truly religious, but it must be in his own way. We must think of his blunders and his progress in the light of our knowledge of child nature. The vocation of every parent and teacher is divine. Whether they will it or no "they are promoting or holding back the triumphs of God's kingdom on the earth."

The first half of this book is devoted to a broad view of the theory of religious education. Part Two describes the religious impulse of the child and its development. Here the author states that, contrary to his former opinion, he has become convinced that "early rather than middle adolescence is the more important turning point." "The most distinctive period of spontaneous religious interest falls at the age of twelve." Part Three is devoted to educational institutions, the family, the Sunday school, societies and clubs, academies and colleges. The section devoted to graded Sunday schools is especially helpful. The educational value of young people's societies is clearly recognized and also the danger from immature leadership, rivalry with the Church and indifference to pledges. The last section of the book considers the problem in its perspective. Its method of presentation in short chapters with a good bibliography adapts it to the use of teachers' classes.

The one unfavorable criticism which must be made upon this work, and all its class, is that its tone is too pessimistic

concerning the possibility of winning to the Christian life those who have passed the period of adolescence. The constant assertion of the comparative hopelessness of religious effort for adults is detrimental. The Church of Christ managed to survive for several centuries during which its appeal was almost entirely to the adult mind and heart. Nevertheless the normal method is that of Christian nurture which is here so admirably advocated.

[Education in Religion and Morals, by George Albert Coe, Ph. D. pp. 434. F. H. Revell Co. \$1.35 net.]

A Study of Colonial Administration

Mr. Ireland is an Englishman who visited the colonies of the far East in the service of the University of Chicago. The chapters of his book describe from first-hand study on the ground the methods and results of British, American, French and Dutch colonial administration.

Of the American administration in the Philippines little good is reported. The author credits us with the most kindly intentions, but, denying, as he does, the political capacity of all tropical peoples, he accuses us of a barren and mischievous idealism and a complete unwillingness to learn from the experience of others. There is food for thought in these criticisms, and they have already called out an interesting reply from Secretary Taft, who knows the inside history of our Governmental experiments in the Philippines better than any other man. American students of colonial administration will find much interesting comparative material in the accounts of the successes and failures of other nations engaged in the control and improvement of tropical dependencies.

[The Far Eastern Tropics, by Alleyne Ireland, F. R. G. S. pp. 338. Houghton, Mifflin & Co. \$2.00 net.]

OUTDOOR LIFE

The Orchard and Fruit Garden, by E. P. Powell. pp. 321. McClure, Phillips & Co. \$1.50 net.

A practical book of good counsel in regard to fruit culture, drawn out of long experience and containing trustworthy lists of varieties. Helpfully illustrated and containing a final chapter on plant breeding.

Bird Life and Bird Lore, by R. Bosworth Smith. pp. 434. E. P. Dutton & Co. \$3.00 net.

Essays showing careful and loving observation in the range of English bird life. Owl, raven and magpie play chief parts; but chapters are devoted to the general life of single neighborhoods. First published in English reviews and newspapers, and widely enjoyed. Our American bird lovers will find them an interesting variation on the life of the birds they know.

Woodmyth and Fable, by Ernest Thompson Seton. pp. 181. Century Co. \$1.25 net.

The charm of these parables and fables is in their humor, which often takes the form of satire on our social follies. They live in the atmosphere of wild outdoor life and their characters are the birds and beasts of our own land. Some of them deserve to become classic in our literature. And some would please the children. The illustrations by the author are clever and appropriate.

HISTORY

The Expansion of Christianity in the First Three Centuries, by Adolf Harnack, translated and edited by James Moffatt, D. D. Vol. I. pp. 496. G. P. Putnam's Sons. \$3.00.

Professor Harnack's book, familiar to all students of church history who read German, is here translated and edited by one who is in entire sympathy with its point of view. This handsome volume includes the introduction, book second and two chapters of book third. The editor has done good service in the addition of a list of New Testament passages and references to French and German books referred to in the text in their English translations.

History of the Reformation in Germany, by Leopold von Ranke. pp. 792. E. P. Dutton & Co. \$1.50 net.

A careful translation, with added notes. The compactness and convenience of a single volume is not purchased by too small a size of type.

The Tabernacle Its History and Structure, by Rev. W. Shaw Caldicott. pp. 236. Union Press, Philadelphia.

An interesting contribution to the study of Old Hebrew measures and Old Testament meanings. Taking the measurements given of the tabernacle and its fittings and comparing them with the proportions of the ruin near Hebron which he believes to be the place of Samuel's altar and other facts, the author works out a new and interesting interpretation of the shape of the tabernacle. The work is introduced by a commendatory note by Professor Sayce and is illustrated.

VERSE

Later Poems, by John White Chadwick. pp. 156. Houghton, Mifflin & Co. \$1.25 net.

A last garnering in which there is a large proportion of occasional and personal poems. Mr. Chadwick's beliefs, enthusiasms, friendships, reverence and protest all find expression. Nor is it strange if we find him at his best when themes outside of present controversy hold his attention.

A Pageant of Life, by Gamaliel Bradford, Jr. pp. 77. R. G. Badger, Boston. \$1.25.

The sonnets of the title collection take up famous name after name and stage after stage of human history, making a thoughtful survey of the changes and problems of the world. The same background of art and history makes itself felt in the lighter and more lyrical pages. The few translations are from the Italian of Leopardi.

The Sacred Hymn and the Napoleonic Ode, by Alexander Manzoni, translated by Rev. Joel Foote Bingham, D. D., L. H. D. pp. 230. Oxford University Press, New York. \$3.00 net.

Mr. Bingham has made a resolute effort to set before the English reader two of the great modern productions of Italian literature. His biographical preface is interesting, though rather pragmatic in style. As a translator in verse he lacks the prime qualification of a sense of the music and dignity of words. The transition from the melodious Italian to amusingly rough and stilted stanzas is often startling and disenchanting.

Poems, by Egbert Willard Fowler. pp. 108. R. G. Badger, Boston. \$1.50.

Posthumous verses showing a soul endowed with a poetic gift and a deeper poetic sensibility. There is a constantly recurring note of disillusionment, however, which robs the verses of power to hold the attention which they for a moment charm.

The Mystery and Ministry of Evil, by a Commercial Traveller. pp. 29. Paper. Address, Drummer, Box 118, Brooklyn, N. Y. 25 cents.

Poems, by Edward Farquhar. pp. 218. R. G. Badger, Boston. \$1.50.

Bethel-el-Bethel, by Mattie Sanford Bull. pp. 98. Eastern Pub. Co., Boston. \$1.00.

The First Wardens, by William J. Neidig. pp. 99. Macmillan Co. \$1.00 net.

SHORT STORIES

The Courtship of a Careful Man and a Few Other Courtships, by Edward Sanford Martin. pp. 185. Harper & Bros. \$1.25.

Short stories of love in the atmosphere of New York City. Passion and enthusiasm have small place in these pages, but there is a characteristic humor which makes pleasant reading. The point of view is that of an interested onlooker and we recognize the characters as typical of the social life in which they move.

Little Stories of Courtship, by Mary Stewart Cutting. pp. 232. McClure, Phillips & Co. \$1.25.

Everyone has enjoyed Mrs. Cutting's Stories of Married Life and it is commendation enough to say that these are equally wholesome, unpretentious and entertaining.

Fond Adventures, by Maurice Hewlett. pp. 339. Harper & Bros. \$1.50.

Mr. Hewlett's characteristic handling of mediæval material is at an extreme in these four stories. One belongs in the cycle of his Canterbury pilgrimage and is characterized in a higher degree than the others by force rather than delicacy of handling. Many readers will like the stories for their somewhat boisterous humor; but their real strength is that Mr. Hewlett seldom misses his aim of making us vividly see the situation and the characters as he has himself imagined them.

The Celibates' Club, by I. Zangwill. pp. 633. Macmillan Co. \$1.50.

There is plenty of wayside fun in the progress of these stories—indeed Mr. Zangwill has sacrificed much to the desire of scoring in bright bits of talk and puns. The absence of any pretence of obligation to reality leaves the reader free to linger over these incidental amusements. On the whole the Old Maid's Club is much the cleverer of the two parts which make the book.

The Second Wooing of Salina Sue and Other Stories, by Ruth McNery Stuart. pp. 237. Harper & Bros. \$1.25.

These sketches of Negro life on the plantations before and after the war are full of comic situations. They are also true, because sympathetic pictures of the untrained Negro character with its odd jumble of opinions, beliefs and habits.

Mr. Pennycook's Boy, by J. J. Bell. pp. 272. Harper & Bros. \$1.25.

The interest as well as variety of Mr. Bell's work gains immensely by his departure from the MacGregor household in which he made his hit with the English public. These stories still live in the Glasgow atmosphere but the range of sympathetically drawn character affords opportunity for a much more enjoyable use of the author's kindly and original humor.

MISCELLANEOUS

The School of Life, by Henry van Dyke. pp. 37. Chas. Scribner's Sons. 50 cents net.

Education in its individual and universal aspects is the theme of this essay, which bears evidence of having been prepared as an address to young men on their graduation. It deserves wide reading for its elevated and helpful thought and charm of style.

Problems of the Panama Canal, by Brig. Gen. Henry L. Abbot. pp. 248. Macmillan Co. \$1.50 net.

By the American consulting engineer of the second French Panama Canal Company, giving a full account from the investigations of both French companies and other sources of information about the conditions under which the canal must be dug. General Abbot's facts and figures fully support his conviction that Panama is preferable to Nicaragua, and he believes not only that we secured a great bargain in taking over the canal, but that the work may be done more speedily and cheaply than many suppose. A large and detailed map adds value to this storehouse of information on a subject of special interest to the American people.

The World as Intention, by L. P. Gratacap. pp. 346. Eaton & Mains. \$1.25 net.

States the position of the American school of Neo-Lamarckians, the Darwinian principle of selection being considered inadequate. Its point of view is a consideration of the involution of the supreme mind in the things of this life, rather than evolution. It asserts as its main doctrine the necessary connection between intention and resistance. The latter element is summoned forth at its very beginning. It alone makes the world struggle comprehensible. This book claiming to be an unconventional metaphysical contribution, is merely a restatement of the views of an early teleological apologist.

Duality of Thought and Language, by Emil Sutro. pp. 277. Physio-Psychic Soc., New York.

Man's Responsibility, by Thomas G. Carson. pp. 624. G. P. Putnam's Sons.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 28, Sunday. *Appealing to God.*—Ex. 5: 22, 23; 6: 1-13.

God's courts of judgment sit in strange places. Here it is Pharaoh's presence chamber, with Pharaoh on trial. So it was with Pilate. We need longer perspective than a single life affords to judge God's purpose. This, to the Christian, is an argument for the future life. It is not conceivable that God should leave his ways unvindicated. Jehovah, the special covenant name, is the broad and universal name of God. If he begins with a single man, it is that "in thee shall all the families of the earth be blessed."

When Thou bringest me into judgment, O God, let me not have a proud and haughty spirit, lest my fate be as the fate of the mighty whom Thou dost overturn. Be merciful to me, a sinner. Show me Thy presence, that I may be swift of heart in the way of true obedience.

May 29. *Hardening Pharaoh's Heart.*—Ex. 6: 28-30; 7: 1-13.

Every call to justice and mercy opens or shuts, softens or hardens the heart. We know nothing of Pharaoh's personal experience, but we may be sure that God had not left him without a witness. The practical lesson is that we shall have our part in the fulfillment of God's plans—the part of the obedient or the hardened heart.

May 30. *The Plague of Blood.*—Ex. 7: 14-25.

The Nile was the source of all fertility, the plague a challenge to the gods of Egypt. What the magicians did is not clear. They succeeded, however, in convincing the willing king that Moses might be only a worker in their own class.

May 31. *The Flies.*—Ex. 8: 20-32.

Cattle were sacred to the Egyptians. Their god Apis was a bull. Pharaoh's first concession would have led to religious and race riots. The center of Israel's worship must be kept outside of Egypt. Pharaoh's character was not changed. The moment the plague ceased he withdrew the concession. So prison discipline may keep a man from overt acts of sin, it cannot make him virtuous.

June 1. *The Locusts.*—Ex. 10: 1-20.

The power of the locusts is in their multitudes. Behind them the country is like a scorched desert. Locust-like is the man who lives only to consume for his own enjoyment. Note how personal is the king's obstinacy. His counsellors declare that Egypt is already consumed; he still haggles and refuses.

June 2. *The Darkness.*—Ex. 10: 21-29.

"Darkness which may be felt"—how graphic a figure. The narrative insists upon the discrimination of the miracle. Israel had light. Light is the image of God, and darkness his opposite. Only one image of obstinate sinning remains for the final plague.

June 3. *The First Born.*—Ex. 11: 1-10.

After darkness, death. "Sin, when it is finished, bringeth forth death." We cannot shut in the effects of our sins to our own life. The sins of the fathers are visited upon the children, the sins of lovers upon those they love. When Pharaoh's refusal was most absolute the hour of deliverance was close at hand. God hardened Pharaoh's heart and punished his rebellion. But this is not a complete statement of the case. If there is any such thing as human freedom, Pharaoh was free. The peril of obstinate disobedience today is a like hardening of the heart.

[The editor in charge of this column and his associates would count it a favor if those who follow it from week to week would put themselves in communication with him in regard to its value or offer suggestions for its improvement. Such a tie with those for whom we work and whom we seldom see is readily established by the use of even a postal card.]

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for May 28—June 3)

Limitations of Human Knowledge. Eph. 3: 1-20; Job 40: 1-14; 42: 1-6.

Has research put an end to mystery? What avenues of knowledge have we, and what are their limits? Faith and demonstration. Is Christianity an explanation of the universe?

We know, in the sense of observation through the senses followed by comparison and generalization, as men, and not as Christians. Christian knowledge, or Christian Science, is a contradiction in terms. When Paul prays that we may know the love of Christ, which passeth knowledge, he is speaking of the knowledge which comes in the experience of personal relations—a different matter altogether. In the strict sense, there is and can be no science of faith, although science may observe and generalize the effects of the experience of faith on men. Filial science, jealous science, uxorious science, Congregational science, Buddhist science—all these are absurd terms: for science exists in one sphere and love and faith in another. What Christians know of science they know as men, and if they drag in their Christianity, they make their science false. No one can know your affections, faith and personal relations except in their effects.

Christianity is not an explanation of the world. It does not tell us what we want to know about the processes by which the material universe reached its present condition. It anticipated none of the triumphs of discovery and invention. It gives no direct help to the eager search of our biologists into the nature of life or our physicists into the composition of the atom and the ether. It did not directly add one fact to what men knew in these fields or correct one error. Its mission is in the different field of personal acquaintance and there it has introduced us to our Heavenly Father.

In this other, non-Christian field of knowledge, research and discovery have done wonders, but they have not dispelled mystery. Our advance leaves us still in the presence of the unknown. Some of these limitations of our knowledge are merely problems which we or our children will sooner or later solve. Some, in the weakness of our nature, are beyond solution. Shall we ever know what life is? Shall we ever grasp the full meaning of space and succession? Shall we ever find out God? The attitude of present or prospective omniscience which many modern thinkers assume has no real justification in the results of observation and research and often becomes a hindrance to knowledge.

In the field of the material our path to knowledge is the path of the scientific worker—patient, unprejudiced search after facts and the relations of facts. In the field of the spiritual, the field of personal relations and affections, the path is that of faith working through experience. You know your friend directly—so far as you know him at all. You know God directly, so far as you know him. You cannot demonstrate God, or friendship, as you demonstrate that there is oxygen in the air and water or that lead will sink and wood will float. You can only live with God and let him speak through you to men.

The mystery of knowledge, then, in the field of personal relations is endless. But that is the charm of life, that we are thrown with living persons instead of fixed and measurable facts. We are continually making new discoveries in our life with God. And that is a shallow friend whom we have exhausted even in a lifetime spent together.

General Association of Illinois

The sixty-second annual meeting was held at Ottawa, May 15-18. The attendance was good, the northern portion of the state being better represented than the southern or the central. Distances are so great and the cost of travel so considerable that many ministers who should attend fail to do so. As a rule churches do not provide for the expenses of their pastor and delegate at these annual gatherings. Ottawa, a city of 13,000, is beautifully situated at the junction of the Fox and Illinois Rivers. Hospitality under the leadership of Rev. L. O. Baird, pastor of the entertaining church, was abundant and thoughtful. Dinners and suppers for the members of the association were furnished by ladies of the Methodist and Episcopal churches for twenty-five cents, and thus hosts, as well as those who had come from a distance, were enabled to enjoy the meetings.

OPENING EXERCISES

The program was arranged along the lines of evangelism and benevolence. Hon. Donald McDougal of Ottawa was chosen moderator and Rev. Allen Tanner of Alton, scribe. The opening sermon was from the text, "The blood of Christ cleanseth from all sin," and the theme of the preacher, Rev. R. O. Post, D.D., of Jacksonville, might be defined as God's response through his Son Jesus Christ to the cry of the sin-stricken soul. This was followed by a brief history of the nine ministers who have done service within the state but have died during the year, among them such men as Professor Curtiss, Dr. J. G. Johnson of Farmington, Ct., and Secretary Taintor. The first evening closed with the observance of the Lord's Supper, which is always a feature of these gatherings.

METHODS OF EVANGELISM

On Tuesday practical evangelism was discussed in a paper on the pastor's class usually formed a few weeks before Easter, by Dr. C. L. Morgan of Elgin, in which he gave the results of an experience of many years. The subject was further illustrated by the methods employed and the results secured by Rev. Henry Stauffer of the Hanover Street Church, Milwaukee, Wis., through individual work. His description of the ways in which he has been enabled to reach individuals of almost every class and bring them into the church was full of encouragement. Several instances of striking conversions as the outcome of personal work with people for whom at the outset there seemed little hope, were given by Rev. Mr. Bird of South Chicago. This was followed by a discussion and a soul-stirring sermon on the keynote of the teaching of Jesus, by Dr. White of the Union Park Church. The evening was devoted to a consideration of the foreign work, with addresses by Secretary Hitchcock, Mr. Harry Wade Hicks and Rev. J. K. Browne of Harpoot. Though all these addresses were excellent it is right to say that the address of missionary Browne touched the high-water mark of the day, and the day was the best one of the association.

PRACTICAL BENEVOLENCE

On Wednesday the business man in benevolence was the theme of discussion, with such men as B. W. Firman and E. H. Pitkin of the Second Church, Oak Park, as speakers. Secretary Northrop also spoke, and during the day others treated the theme from almost every possible side. Reports from the different societies, though indicating some increase in gifts, still made it evident that our churches are far from giving what they are able. Wednesday evening the subject was the home missionary societies of the state and nation.

In the afternoon the pastor's opportunity with his young people was set forth with eloquence and earnestness by Rev. Frank Smith of Warren Avenue Church, Chicago.

THE HOUR WITH THE BIBLE

An hour each day, from eleven to twelve in the morning, was devoted to Bible study and prayer under the direction of Rev. Rhys R. Lloyd, formerly professor in Pacific Theological Seminary, now of Evanston. Mr. Lloyd is a rare expositor of the Bible, and with his Welsh characteristics and his enthusiasm for his subjects renders his hour one of the most interesting and profitable possible. His exposition of the introduction to the third gospel was entitled, A Visit to the Study of St. Luke. His second hour was given to an analysis and explanation of the letter of St. Paul to Philemon, as a solution of the labor problem; and the third hour was occupied with an exposition of the Book of Acts, as an account of the layman's work in the church.

REPORTS AND RESOLUTIONS

At the annual meeting of the Deaconess Association it was voted unanimously to advise the committee which has been considering the project to obtain property in Chicago for a permanent deaconess home and to rearrange the curriculum of study. Hitherto instruction has been provided by the seminary and has been under its supervision. The time has now come when a home for deaconesses alone is necessary and a course of study adapted to their special wants. Reports of the work at the Dover Home and at Pana among the miners were full of interest and promise, and demonstrate the need we have of at least a score of well-trained deaconesses in Illinois alone. Another important resolution created a permanent college commission to consider the spiritual welfare of our Congregational young people in the various institutions of the state. A committee was also appointed, Rev. Sydney Strong chairman, to study the spiritual condition and needs of the young people in all our congregations and to see what can be done to increase their religious activity and to direct their attention to the ministry or some other form of definite Christian service.

WOMAN'S WORK

The Woman's Home Missionary Union listened to the annual reports of its work during the year, elected its officers and planned its work for another year. Although less prominent than the W. B. M. I. the service it has rendered the home societies is great, and year by year is becoming of more importance.

THE DENOMINATIONAL SOCIETIES

Contributions to home missionary work in Illinois have more than doubled the last year, and there has been no lessening of interest in the work of the other societies. Interest in the American Board is not likely to diminish, nor is there any serious purpose among our brethren to criticize the Prudential Committee for receiving money from a source which some brethren at the East, and a few in the West, do not approve. But no society, considering the means at its disposal, accomplishes more than the Sunday School and Publishing Society. The only two churches organized in the state the past year were formed by Secretary McMillen, one at South Maywood, a suburb of Chicago, and another in a country district with the aid of the church in Providence. The members of this church were converted from pleasure-loving, Sabbath-breaking, intemperate people through the labors of self-denying Christians and with the aid furnished by the secretary of the Publishing Society. In this particular instance some forty conversions have followed an expenditure by the society of not more than twenty dollars.

Chicago, May 20.

FRANKLIN.

Kansas State Meeting

The fifty-first annual meeting of this association was held at Kirwin, May 9-12. Owing to its distance from most of the churches the attendance was hardly up to the average, but for warmth of discussion and dignity of achievement few meetings have equalled this. The late Dr. Taintor was on the program, but a telegram announcing his death explained his absence. No one will be mourned more in this Western country than this genial man who always kept the workers in the best of spirits. His death and that of Mrs. D. M. Flak during the meeting brought universal sadness. But the company that came entered heartily into the program. Mr. D. A. Bradley of McPherson made a fine moderator; the Kirwin people are splendid hosts, and the session did work that will make history.

The general theme was Congregationalism Facing the Future. Fifty years of hard endeavor are behind us. There have been mistakes. Churches have been planted that do not appear on our lists today. They did good work while they lasted, but they did not contribute to the permanent number of churches. Men fought with conditions that have disappeared. We have new lessons, new emergencies, new conceptions to work out. Our polity is put to new tests but Congregationalism is the divinely ordered way for the church to realize the best. Home missionary aspects were considered by Rev. R. D. Bussey of Pittsburg and Rev. W. L. Sutherland of Great Bend. Rev. C. P. Connolly of Hiawatha presented our polity as an evangelical power. A new consciousness of our possessions came to the association through these papers and discussions.

The presence of Dr. Gladden and his address on The Renaissance of Congregationalism added to the Congregational consciousness. He had right of way on Thursday evening and the house was crowded.

Mr. Harry Wade Hicks and Miss Buella Logan represented the interests of foreign missions. Secretaries Rice and Woodbury also brought greetings, and Miss Honora De Busk represented the Education Society.

Among important things that came before the association was the report of the committee on ministerial training and supply. There was no departure from the traditional view that the normal training of the minister includes full college and seminary courses. But the churches face conditions, not theories. The supply of men is inadequate; many who offer themselves lack proper education and, if not led by their brethren into a partial course of study, will lower the standard of the ministry. For those whose age prevents their taking the regular training, a two years' course of study was outlined and adopted, and a committee of nine was appointed to prevent calling a council to ordain any man till he has passed an examination before the committee on this course of study or its equivalent. This it is hoped will prevent the hasty calling of councils of ordination. The association also favored establishing a School of the Prophets in this section.

Perhaps interest rose highest at the meeting of the State Home Missionary Society. The fact that its first debt was reported this year added seriousness to the occasion but incidentally taught the lesson of sharing. Perhaps some churches had not learned it and their failure was the cause of the debt. At any rate, it was plainly shown that we are not churches, but a Church, and together we are in this work to do what God has laid upon us all.

The society made its fifth year splendid in service and the work has not been stronger since the beginning of self-support. Men from the field added their word to emphasize the opportunity. The whole surrounding of the association was calculated to create a wholesome impression for home missions. The Kirwin church in the "short grass" country, itself the product of home missionary effort, entertaining the brethren, and now a contributing church, exemplified the worth and meaning of home missions.

The next meeting will be in Topeka First, and Rev. C. S. Sargent will be moderator. H. K. T.

Withdrawal of Fellowship

At a meeting of Susquehanna Association of Ministers and Churches held in Binghamton, N. Y., May 17, charges were preferred against Edward Frederic Trefz, now of Springfield, O., for conduct unbecoming a minister of the gospel, which charges were sustained, and it was voted to withdraw from said Edward F. Trefz the fellowship of this association, and that his name be stricken from the roll of members.

Signed by the moderator and scribe.

Church and Ministerial Record

Calls

BEALS, CHAS. E., Bangor Sem., to Royalton, Vt., for one year. Accepts, and will study at Dartmouth College in connection with pastoral work.

BEWER, JULIUS A., acting professor of Old Testament language and literature, Oberlin Sem., Ohio, to become assistant professor of Biblical philology at Union Sem., New York. Accepts.

BOWMAN, J. ELLIOT, Chelsea, Mass., to Jamaica, Vt. Accepts.

BRAY, HENRY E., Stoughton, Mass., to E. Taunton. Accepts, and is at work.

COLLIER, CHRISTOPHER W., Central Ch., Orange, Mass., to Hammond St. Ch., Bangor, Me. Accepts.

ELDERKIN, NOBLE S., Yale Sem., to Ogden, Utah. Accepts.

FARMAN, MARCELLUS W., to Westfield, Vt. Accepts.

FISHER, HERMAN P., Orookston, Minn., to represent the C. H. M. S. in that state. Accepts.

HOLTON, HORACE F., Yale Sem., to Ivanhoe Park Ch., Kansas City, Mo. Accepts.

HOYLE, JOS. L., called unanimously to permanent pastorate at Pelham, N. H., where he has been acting pastor for two years. Accepts.

JANSEN, J. E., Moody Inst., Chicago, accepts call to Harris Ridge, Maple Ridge and Steuben, Wis.

LILLIE, A., Guthrie, Okl., to Lamont and Eastmanville, Mich. Accepts.

LINABERRY, WM. L., Barkhamsted, Ct., to Eastford. Accepts.

LUXFORD, FRED'K W., Magnolia, Io., to Washta. Accepts.

MCWHORTER, ANDREW T., Union, Me., to Standish and Sebago Lake. Accepts, beginning July 1.

MYLNE, GEO. W., Pinckney, Mich., to Port Arthur, Tex. Declines.

PENWARDEN, B. H., to remain another year at Post Mills and W. Fairlee Center, Vt., with an increase of \$100 in salary.

RICHARDS, FRED'K B., Fourteenth St. Presb. Ch., New York, N. Y., to Phillips Ch., S. Boston, Mass.

RICHARDSON, HORACE J., Edgewood, Io., to Exira. Accepts.

RORABACK, ALBERT E., Yale Sem., to assistant pastorate Central Ch., Providence, R. I. Accepts.

SMITH, WM. H., Yale Sem., to Miamus, Ct. Accepts.

TEMPLE, —, Moody Inst., Chicago, to Pleasant Valley Ch., Green Lake County, Wis. Accepts.

TOWN, WILLARD O., Thompson, O., to Bowling Green. Accepts.

VON LUBKEN, FRED'K L. H., Yale Sem., to Mapleton, Minn. Accepts.

WHEELWRIGHT, JOS., Rowley, Mass., formerly of Prescott, to Tamworth, N. H. Accepts.

WILEY, HORACE S., Dodge Center, Minn., to Kellogg, Ida. Accepts.

Ordinations and Installations

BROWN, Mrs. ELLA W., o. Powhattan, Kan., April 26. Parts, Rev. Messrs. H. E. Thayer, C. P. Conolly, J. E. Ingham, J. E. McClain, C. L. Fisk and J. P. Campbell.

HUNT, EUGENE F., rec. p. Maynard, Mass., April 26. Parts, Rev. Messrs. W. W. Sleeper, L. B. Goodrich, A. D. Smith, R. E. Bisbee and Drs. C. H. Daniels and J. F. Cowan.

KING, THOS., Oberlin Sem., o. First Ch., Oberlin, O., May 15. Sermon, Dr. A. W. Clark of Bohemia; other parts, Rev. Messrs. M. S. Stimson of Micronesia, G. D. Wilder of China and C. A. Clark of Japan. Mr. King is under appointment by the American Board to Mt. Silinda, Africa.

TEMPLE, WM. H. G., o. Plymouth Ch., Cleveland, O., May 18. Sermon, Rev. L. L. Taylor; other parts, Rev. Messrs. C. H. Small, C. W. Carroll, R. A. George and Drs. C. W. Hiatt, C. F. Thwing and J. G. Fraser.

Resignations

BELDIN, ORIN N., Mulliken, Mich., to take effect July 16.

COLLIER, CHRISTOPHER W., Central Ch., Orange, Mass., after six years' service.

HOOD, E. LYMAN, Jacksonville, Fla., to take effect Oct. 1.

LINABERRY, WM. L., Barkhamsted, Ct.

LUXFORD, FRED'K W., Magnolia, Io.

MCWHORTER, ANDREW T., Union, Me.

WILEY, HORACE S., Dodge Center, Minn.

WILSON, JOHN R., Frankfort, Me.

Dismissals

MILLS, CHAS. S., Pilgrim Ch., Cleveland, O., May 4.

Summer Supplies

BROWN, HUGH E., Yale Sem., at S. Wallingford, Vt., instead of W. Charleston, as previously reported.

BURTNER, OTTO W., Yale Sem., at Bethany, Ct.

CALDERWOOD, CHAS. M., at Welcome Hall Mission, New Haven, Ct.

GOOD, CHAS. M., Yale Sem., at Morris Cove Chapel, New Haven, Ct.

HAIG, ERNEST H., Yale Sem., at Central Ch., Providence, R. I.

HAIL, WM. J., Yale Sem., at Roxbury, Vt.

HARPER, RALPH M., Yale Sem., at W. Charleston, Vt.

HAYNES, GEO. E., Yale Sem., at Zion Ch., Haverhill, Mass.

KALAJIDJIAN, MIRHAN T., Yale Sem., at Deer River and Denmark, N. Y., not called to the pastorate, as reported earlier.

MCCLANE, DONALD B., Union Sem., at E. Corinth, Vt.

RANDOLPH, WILLARD F., Yale Sem., at E. Sangerville, Me.

THOMPSON, KARL O., Yale Sem., at Albany, Me.

TIPPETT, BERTRAND V., Montreal Coll., at Franklin Center, Quebec.

WESTERBERG, ARTHUR E., Yale Sem., at Ashland, Wis.

Licensed to Preach

HAWKER, C. R., Colfax, Wis. Will assist the newly organized Colfax church.

Personals

DEANE, JOHN P., Ashland, Wis., will spend the summer abroad.

HOOD, E. LYMAN, Jacksonville, Fla., has decided to accept the presidency of Atlanta Theological Seminary, succeeding Dr. J. E. Kirby, who becomes president of Drury College. He will enter upon his duties early in October.

PARR, LEONARD W., Edgerton, Wis., has been granted three months' vacation. He will visit England, starting early in July.

TUTTLE, JOHN E., First Ch., Lincoln, Neb., has been commissioned chaplain of the Second Regiment Neb. Nat. Guard.

American Board Personals

MISSIONARIES RECENTLY RETURNED TO THEIR STATIONS

CHAMBERS, Rev. and Mrs. ROBERT, Bardezag, Western Turkey, sailing from Boston May 13.

DANIELS, Miss MARY L., Harpoot, Eastern Turkey, sailing from Boston May 10.

HAZEN, Rev. H. C., Aruppukottai, Madura Mission, India, sailing from Boston May 13.

SANDERS, Rev. and Mrs. W. H., West Central Africa, sailing from Boston April 25.

TRACY, Rev. and Mrs. C. C., Marsovan, Western Turkey, sailing from Boston May 10.

MISSIONARIES GOING FOR THE FIRST TIME

ARNOTT, Miss NELLIE J., San José, Cal., sailed from Boston, April 25, for the West Central African Mission.

ARRIVALS IN THIS COUNTRY

BELL, Rev. and Mrs. ENOCH F., Japan, reached New York May 9.

BISSELL, Rev. and Mrs. HENRY G., Ahmednagar, India, arrived in New York May 18.

ON FURLOUGH

GULICK, SIDNEY D., Japan, with his family sails from New York May 27 for a year's study in Germany, before returning to his work in the Doshisha.

Churches Organized and Recognized

CITY POINT, WIS., rec. 28 April, 16 members. Rev. C. J. Janson, pastor.

COLFAX, WIS., org. 21 April, 17 members.

Material Gain

WEISER, IDA., Rev. A. C. Dill, acting pastor. Special offering, \$600, to cover debt of \$430, balance due on repairs.

Waymarks

AUBURN, ME., High St., Rev. G. W. Fiske. Twenty-three members just added, 13 on confession.

sion, bringing membership to 400. Parish year closed with bills paid, and \$600 paid on old debt from current receipts. Interest and loyalty of young men stimulated by successful chapter of The Pilgrim Fraternity on original plans.

PORTLAND, ORE., Highland.—Rev. A. M. Rockwood has just finished a year of work. Thirty-four accessions, 10 on confession; home department added; Sunday school; Junior Endeavor Society organized, one of the largest in the state, with membership of more than 100. Organ purchased for primary department of Sunday school, besides almost completing payments for organ in main audience-room. A cheerful, commodious room finished off in basement for growing primary department of the Sunday school, the Sunday school raising the money for lumber by issuing shares of stock, and the men of the church doing the carpenter work. They are now improving the grounds. The church is only one and a half years old.

Clubs

LINCOLN, NEB., Rev. J. E. Tuttle, president. May Festival, May 16. Address by Rev. Lewis Gregory, The Contribution of Connecticut to the Constitutional History of the Nation. Rev. C. H. Rogers is the new president.

Church Happenings

CHELSEA, MASS., First.—Edifice set on fire by incendiary, it is thought, the night of May 16. Estimated damage, \$1,200.

MERIDEN, CT., Rev. A. J. Lord. A memorial service for late Senator Orville H. Platt, a member 52 years and deacon for 10. For some years he conducted an adult Sunday school class with great acceptance. The address was by Hon. Charles Phelps of Rockville.

PAWTUCKET, R. I., Rev. F. J. Goodwin has eliminated from its Articles of Faith this statement: "We believe in the resurrection and in a general judgment, when a final separation will be made between the righteous and the wicked, the former to enter into everlasting life and the latter to go away into everlasting punishment," and substituting therefor these words, "We believe in the resurrection and the life everlasting." There were but three dissenting votes.

April Receipts of the A. B. C. F. M.

	1904	1905
Donations,	\$51,069.79	\$51,920.86
Legacies,	15,302.01	20,565.92
Total,	\$66,371.80	\$72,486.78
8 mos. 1904	\$344,093.77	\$341,795.00
Legacies,	64,626.05	66,328.00
Total,	\$408,719.82	\$408,123.90

Decrease in donations for eight months, \$2,297.87; increase in legacies, \$1,701.95; total decrease, \$595.92.

April Receipts of the A. M. A.

	1904	1905
Donations,	\$16,666.31	\$14,267.48
Estates,	11,718.46	8,849.64
Tuition,	6,078.32	7,507.66
Total,	\$34,463.09	\$30,624.78
7 mos. 1904	\$98,493.62	\$98,620.91
Estates,	55,228.01	58,093.21
Tuition,	40,762.10	42,378.19
Total,	\$194,483.73	\$197,092.31

An increase in donations of \$127.29 and an increase in estates for current work of \$865.20, and an increase in tuition of \$1,616.09, making a total increase of \$2,608.58 for the seven months ending April 30.

Cleveland's Baking Powder

Does the work better
Makes the cake sweeter
Saves labor, time, health

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 4-10. The Making of a Christian; Helping One Another. Eph. 4: 1-6; Heb. 10: 24, 25.

Unless one goes out into a dense forest and lives, he can hardly escape helping his fellows. Every family table may be, and often is, a school in mutual courtesies. As society grows more complicated, we become more dependent upon laborers on the other side of the globe. In order that our houses may be warmed and lighted, other men have to spend their daylight hours far beneath the surface of the earth. When President Roosevelt shakes hands with the engineer at the end of a journey, he recognizes how dependent his personal safety is upon the man at the throttle. A minister said publicly the other day that he never lay down at night to sleep in his Pullman without offering a little petition for the man in the cab.

The helpful spirit is usually in evidence whenever an emergency arises. A man will cheerfully respond at midnight to the summons from a neighbor to go for a doctor, and almost all the able-bodied men in a village will turn out if need be to fight fire. But after all, is not the basis of such service to some extent selfish? We pass the butter at the table because we want our *vis-a-vis* to pass the bread to us. We send flowers to sick-rooms because sickness may at any time invade our own home, and we should like to be similarly remembered. Good as this helpfulness is as far as it goes, the New Testament demands a different attitude and a larger reach of sympathy.

One who has acquired the spirit of Jesus and of the apostles wants to help his fellows whether or not they will ever help him again, whether or not they will ever appreciate his help enough to say, "Thank you." Such a person starts with the idea that the world is full of need. That need is in high and in lowly circles. Some of the neediest people today dwell in mansions and are surrounded with creature comforts. Not every one needs more potatoes or more coal. Some only need a hand grasp, a friendly word, "I have been through this experience and I know how you feel." Some want incitement to effort, some restraint from overdoing; some want cheering up and some want toning down. Some need encouragement and others admonition and even rebuke.

No one Christian can meet all kinds of human need, but he starts with the assumption that some bit of good Samaritanism is his duty beginning this very day, and he goes at his task not mechanically, but under the impulse of gratitude for what God has done for him, for the new hope, courage and ambition which he has learned in the school of Jesus Christ. Having been, as an Old Testament writer puts it, "marvelously helped until he was strong," he wants to help some one else.

One great governing rule should be never to try to bear entirely the burden of another or do entirely his work. That is to destroy the

idea of help which implies co-operation—added power for the one served. Life may be made altogether too easy for a child or even for a grown person. Better than reading to some one else or even interpreting to some one else a portion of Scripture is the ability to help him to study the Bible profitably for himself. To help others to pray who may not know how to, or are not in the habit of praying, is to confer a vast boon.

POINTS TO THINK AND TALK ABOUT

Does it require grace to be helped by others? What helpful service have you tried to render within the past week and what was the result of it? How can church members help one another?

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 29, 10.30 A. M. Subject, Experiences, impressions and convictions from a thirty years' pastorate; speaker, Rev. Reuben Thomas, D. D.

HARTFORD SEMINARY Commencement, Hartford, Ct., May 29-31.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Springfield, Mass., May 30-June 1.

TAUNTON CONFERENCE, Taunton, Mass., May 31.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS, Supreme Judicial Court Room, Boston, May 31, 5 P. M. Public service, New South Church, Exeter Street, June 1, 11 A. M. Addresses by Rev. Messrs. F. R. Frothingham and C. F. Carter.

Deaths

AN ALMONER OF CHRIST

Mrs. Sarah Thompson Wales, who died at Randolph, Mass., March 13, aged eighty-one years, eight months, and twenty-six days, was for over fifty years a subscriber and appreciative reader of *The Congregationalist*.

It seems that nearly every reader of *The Congregationalist* must feel some intimate touch of sympathy in the life-story of that plain, sweet, saintly spirit that so shortly ago breathed itself away beyond the confines of its temporal dwelling place out upon the wide, infinite hospitality of God.

She was all her mortal days an unwearying almoner of Christ. In all times and seasons, never excepting her own hours of trial and sorrow, her constant thought was of ministering to the comfort and happiness of others. She gave not from an abundance of means, strength and leisure, but as a recognized function in the well ordered program of a frugal life filled to the limit with its own cares and labor. It was all in the day's work; for her it was the day's life. She lived for it and by it. It seemed the purpose and fulfillment of her very existence. Not self-denial but altogether self-oblivion.

Coming early in life to be the matron of the fine old-fashioned, thrifty New England farm and home, she bore and reared three children, labored happily beside her husband for more than a full half century, and now lies peacefully beside him in the old Central Cemetery at Randolph, Mass., leaving with those who loved her a memory fragrant with gentle deeds and gentle ministries.

W. D.

A Tired Stomach

Does not get much good for you out of what you eat, for it does not digest much—it is wasteful. It feels sore and lame and is easily distressed and often upset by food. The best treatment is a course of

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We make this Set in either White Oak or Tabasco Mahogany. It represents the best grade of cabinetwork.

Prices in Oak: Toilet Table \$11, Bureau \$18, Chiffonniere \$18

Prices in Mahogany: Toilet Table \$13, Bureau \$21, Chiffonniere

\$21

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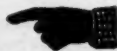
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Greater New York

Evangelism at the City Hall

On May 18, by the consent of Commissioner McAdoo, began an open-air evangelistic campaign unique in many features. The first meeting was held in City Hall Park, Mayor McClellan and his associates being interested in the announced plans, and they will continue to be held there for six days, unless the blocking of traffic makes it wiser to move. From City Hall the campaign will be pushed out to the limits of the Bronx in one direction, and Coney Island in the other, being conducted from wagons and in tents. By stirring music, the grand old hymns of the church and brief addresses, the ministers will reach the world of Wall Street, the Sixth Avenue shoppers, the factory workers and the people further out in the boroughs. Among the speakers will be Dr. Goodell, chairman of the executive committee, and Drs. Hillis, Mottet, Coffin, Fagg, Hall, MacArthur, Carson, Tipple, McAfee and others, representing all the great denominations. The significance of this unity will impress the public mind, as well as the names of the strong leaders.

Carnegie Hall Mass Meeting

On the evening of May 16 a great audience gathered to hear about the Problem of the City. The purpose of the program was to arouse Christian enthusiasm in connection with the wagon-campaign and the great summer tent work. Bishop Greer presided, and 200 Sunday school children sang beautifully. Brief addresses were made by Rev. Drs. W. C. Biting and W. Merle Smith; and impressively illustrated ones by Dr. Walter Laidlaw, Rev. Messrs. A. F. Schauffer and J. B. Ely of Philadelphia, representing city missions and the work of church federation.

Dr. Laidlaw's address created astonishment as well as interest, by the startling facts revealed in the various maps and charts thrown upon a stereopticon screen. He said that the survey of the city by the federation's agency indicated that before 1920 New York will be the largest city on earth, that therefore something should be done at once to better the condition of the masses. There are 1,100,000 churchless Protestants in the city, and 11,000 more foreign-born persons than in Chicago, Philadelphia, St. Louis, Boston and

DAME NATURE HINTS

When the Food Is Not Suited.

When Nature gives her signal that something is wrong, it is generally with the food; the old Dame is always faithful, and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit the old coffee and the starchy breakfast foods, and use Postum Coffee and Grape-Nuts instead. I shall never regret taking his advice. I began using them three months ago.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way. Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum Coffee is easily digested and never produces dyspepsia symptoms."

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There's a reason.
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Baltimore together. If present immigration keeps up there will be in two years more Italians in New York than in any city of Italy. Hence the supreme need of united Christian evangelism.

The last speaker of the evening was Rev. F. B. Meyer of London, who thanked God for the unity of purpose and action. After telling of the Welsh revival he urged that the churches do the work themselves, and that no questions be asked as to statistics.

The Ministers' Monday Meeting

The last meeting of the season for the brethren of New York, New Jersey and Connecticut, was held at Hotel Chelsea, May 15. Dr. Jefferson's address on Preaching was eagerly listened to by a large company, some of whom joined in lively discussion. After luncheon Dr. E. B. Sanford briefly outlined the progress made toward the Inter-Church Federation Conference to be held next November. Dr. Nehemiah Boynton, the special guest of the day, was warmly greeted by many who had not yet met him. He was publicly "exposed" in two adroit speeches by Drs. Bradford and Cadman, and made a felicitous response. This has been the best season since the meetings were changed from weekly to monthly occurrence.

The New York Club

The closing dinner took place May 15, with a fresh program of deep interest. The general topic was Modern Tendencies in Education. Mrs. H. Speke-Seeley, president of the Cecilia Club and musical director of Trinity Congregational Church, gave half a dozen Shakespeare songs, interspersed among three addresses, taking one each from Venus and Adonis, The Tempest, A Winter's Tale, As You Like It, Henry VIII., and Cymbeline. Miss Emma L. Johnston, principal of the Brooklyn Teachers' Training School, spoke on Elementary Schools; Dr. James E. Russell, dean of the Teachers' College, Manhattan, on Secondary Schools; and Dr. James P. Haney, director of manual training for Manhattan and Bronx public schools, on The Manual Arts. The club has had a successful and enjoyable season under the presidency of Dr. W. Hayes Ward and an efficient executive committee.

Union Seminary and Its Future

The meeting of the alumni, May 16, took on extraordinary interest through the address of President Hall on The Purposes and Prospects of the Seminary. An important announcement was the establishment and endowment of a graduate chair in the department of homiletics by the generosity of Mr. Morris K. Jesup. Dr. Hall announced that Rev. Hugh Black, M. A., of Free St. George's, Edinburgh, had consented to fill this chair temporarily as lecturer during the first term of next year. Mr. Black will arrive in this country near the end of September, and thus opportunity will be given the younger ministers to avail themselves of graduate work in the seminary.

Dr. Hall having been reappointed by Chicago University as Barrows lecturer to India and the far East for 1906-07, Prof. G. W. Knox will serve as acting president during his absence.

The transfer of the seminary to its new site was discussed by Dr. Hall, who exhibited a large map showing the locality in the neighborhood of Columbia University to which the seminary will ultimately transfer its home. During the last academic year the seminary has received in gifts from the living, \$1,410,000, of which \$1,265,000 had already been paid in.

Dr. Hall made full and explicit statements regarding the action of the board in establishing a new form of subscription for directors and professors. He pointed out that this action involved no theological change, but that the seminary stands securely upon its evangelical foundations; and explained the legal reasons leading to the change.

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Ladies' Night at the Club

Tremont Temple has never been more beautifully decorated at any meeting of Congregationalists than it was last Monday night when the seats at the tables on the floor and first gallery were filled with a happy and expectant company of men and women, while the platform was occupied by President Allbright and special guests. After dinner prayer was offered by Prof. E. C. Moore of Harvard Divinity School. Prof. John Duxbury of Lancaster College, England, gave two recitations which were received with prolonged applause. The quartet of Harvard Church, Brookline, sang several times, the audience asking for more and their requests being graciously granted. President Allbright gave a courteous greeting and introduced Pres. M. W. Stryker, and graduates of Hamilton College with their wives in the front gallery emphasized the welcome extended to him. Dr. Stryker's subject was the Implications and Guaranties of Democracy. Moses, he said, was the first Republican. Christianity is the ground plan of the society on which God has set his heart. Real society, honest and fair, cannot be built with a bulk of subservience on one side and a company of preferred creditors on the other. Those who desire not justice for others cannot expect it for themselves. The grandest thing this United States ever did was to say to Spain, "You shall not beat your daughter on my doorstep." We are shut up either to a Christian democracy or to the absolutism of the monarch. Because every man ought to be fit, every man ought to be fitted. A right college is a battery of men.

These are specimens of as fine phrase making and as brilliant epigrams as we remember to have heard spoken to a Boston assembly. The audience remained to the close of the address and went away with expressions of satisfaction from a rarely successful semi-annual gathering which will long be remembered.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 19

Mrs. James L. Hill presided. A large part of the hour was occupied with an interesting address by Dr. Sidney L. Gulick of Japan, who is now under appointment as dean of the Doshisha, and who goes to Germany for a few months of study. He spoke especially of the opportunities for education and self-improvement now enjoyed by the girls and women of Japan. Kobe College holds a unique position at the head of educational institutions for girls, and worthy standards are insisted upon. The history of the Factory Girls' Home in Matsuyama furnishes a telling illustration of social progress in connection with missions. Beginning some years ago with a small school, there is now a home where thirty girls may live under Christian influences. These girls, whose board of \$1.80 per month is paid by the factory, can from their small earnings save money to send home. They learn Christian hymns which are caught by hundreds of employees and take the place of low, immoral songs. The "Christian lunch" sent into the factory is found to be better and more healthful than the "heathen lunch." A morning school and an evening school furnish instruction for night workers and day workers, and the whole project is self-supporting. "A Sympathy Society" is no misnomer, and a change of attitude in the villages from which girls come is noticeable. When it is understood that in one city—Kyoto—there are 60,000 factory girls, and that in the empire there are many thousands more, such an enterprise as this in Matsuyama shows the value of what some may call the "incidentals" of missionary work.

It was announced that after next Friday, May 26, these meetings will be suspended until October.

WE COULD give a score of good reasons why you should bring the little folks here to buy



For Children

but we will only submit a few facts and let your own best judgment decide if a visit would not be time well spent.

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Second—They are of excellent quality, made with Oak Tanned Soles and Goodyear Welts.

Third—There are about 100 different models to select from, so that a correct fit is possible and sure.

Fourth—They are reasonable in price (not low-priced goods) but high class goods at a low price, quality considered.

Fifth—We have a fame to make on Shoes for Children, and we are making it now—without regard to a big profit.

Sixth—We know a satisfied customer is the very best advertisement, and we propose to make every buyer here satisfied in all the particulars we have named, so as to make the SHEPARD SHOE of "TRUE SHAPE" known in every town in New England.

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You know how we do our business. We guarantee every machine; we allow easy terms for payment; if the machine does not suit we take it back. Is there any more up-to-date method to make satisfied customers? Forty years of experience and reputation are back of what we say. We should not indorse these machines unless we believed in them. Buy one for your daughter for a wedding present. Come and talk with our saleswomen; they will enjoy showing you the best machines in New England for the money.

During Our Great Sale of Standard Rotary Sewing Machines

Now going on, we have decided to offer not only these celebrated machines at low prices, but further offer you the choice of

	Regular price.	Our price.
Latest Wheeler & Wilson Drop Heads	38 00	29.50
Latest Singer 66, Drop Heads	42.00	34.50
Latest Singer Vibrator Drop Heads	38.00	29.50
Latest New Home Drop Heads	45.00	29.50
Latest New Home Favorite Drop Heads	25 00	14.85

Also other makes, all at special prices.

Our offer is limited to our stock on hand and to 150 only of The Standard Rotary. We say without hesitation the Standard is the best and most wonderful machine in the world.

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175 Wabash Ave., Chicago

Do Gifts Seal Lips

In common with other Congregational ministers, I have received from the protestants a copy of Mr. Haynes's sermon preached April 16, at New Haven, in which he asks the following question:

I ask you seriously, what hope is there that men who receive this man's money with one hand will point out his sins with the other? Could you respect them if they did? By the code of all gentlemen, a gift received seals the lips.

I should like through your columns to give my answer to this question, which is that in my judgment no minister should be respected if he does not point out the sins of wrong doers, and that receiving money for religious or benevolent uses ought to have no effect whatever to limit or modify the attitude of the person receiving it. I was at one time pastor of a church in which were two pew holders who contributed considerably to the pastor's salary. One of them was a wholesale liquor dealer; the other was a professional gambler. It never occurred to me to say to the board of trustees that they ought not to take the contributions of these men for the work of the church, nor to refuse their contributions to my salary; nor did it ever occur to me that taking their money imposed any obligation of silence upon me. On the contrary: I preached against the liquor traffic somewhat more vigorously because one of the large contributors to my salary was a liquor dealer. And I visited the gambler and talked with him about his trade; he told me some of the professional secrets of his business; and in a special sermon against gambling I used the information which he gave me to show the young men of my congregation, first, that they stood no chance in playing with a professional gambler, because the professional gambler did not play fair; and second, that gambling was inherently and essentially dishonest. I did not find that in either case I lost the respect of my congregation nor the respect of the two men against whose sins I spoke with as much vigor and as much plainness as I knew how to use.

I am told that a prominent clergyman in the West, at the time when the battle against the Standard Oil Company in Ohio was at its height, took a very active part in the public meetings for resisting those methods and exciting the public conscience against them, and, in the midst of the battle, went to Mr. Rockefeller, asked him for a contribution to a public charity, told him that he was doing his utmost in the opposition to his methods, and received the contribution at Mr. Rockefeller's hands. I have never learned that he lost the respect of the public or the respect of Mr. Rockefeller, or that any one thought his course inconsistent.

This would be my answer to Mr. Haynes's question. It seems to me that those who affirm that receiving contributions for charitable uses has the effect to silence ministers and churches, should condemn the cowardice of the ministers and the churches, not the act of the man who gives money to the beneficent work which the ministers and the churches are carrying on.

LYMAN ABBOTT.

I knew that I was meant for a contest, and the powers have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle.—Robert Louis Stevenson.

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A Unique Council

Sixteen churches of the vicinage, equally divided between the Christian connection and the Congregationalists, met at the North Christian Church of Fall River May 16, to install Rev. Walter B. Flanders as pastor; the letter missive saying, "We request this union installation in the interest of a broader fellowship." As the Christians do not examine the candidate except in case of ordination the council followed Congregational precedents, and Mr. Flanders was closely questioned after reading a full statement of his views. He believes in an immanent God; a Christ miraculously born and of such being that he who hath seen the Son hath seen the Father also; in the Holy Spirit as a person; in conversion as an actual change into a higher form of life; in eternal life and its strict opposite eternal death, as he finds no positive statement in the Bible of the natural immortality of the soul.

Mr. Flanders is president of the Rhode Island

and Massachusetts Christian Conference and editor of the denominational paper in New England. He has long desired closer connection between the two denominations and has been admitted to the Taunton Association of Congregational Ministers. He told the council that if he had learned the art of asking questions he might have joined the Congregational church in his boyhood, but he had been brought up to believe in the necessity of immersion and supposed the Congregationalists unwilling to baptize in that form. After seventeen years in the ministry he has so far modified his early practice as to use both methods. For eleven years he has been pastor of the Spruce Street Christian Church in New Bedford, this being the longest pastorate in the history of that church.

The vote to install was taken by roll call in open session and was unanimous; the sermon was preached by Rev. F. E. Ramsdell of New Bedford, and the right hand of fellowship was given by Dr. Adams of Fall River. The council passed this vote:

Recognizing the signal interdenominational com-

position and character of the council invited by this church—and believing that such action has special historic significance, the council desires to place on record its appreciation and approval of the fraternal act of this church. We believe that the full realization of our Saviour's desire that all his disciples should be one requires, if not the gradual obliteration of denominational lines, certainly the intensification of such Christian fellowship as this council expresses and promotes. We therefore thank this church and its pastor-elect for providing this opportunity for such expression. G. H. J.

I say, the acknowledgment of God in Christ
Accepted by thy reason solves for thee
All questions in the earth and out of it.

—Browning.

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In and Around Boston

The Museum Velasquez Genuine

The Museum of Fine Arts has been deliberate in gathering evidence and reaching a final conclusion about the Velasquez portrait of Philip II. of Spain which it acquired last October, the authenticity of which has been questioned. The case does not, of course, admit of a demonstration, for the canvas is neither signed nor dated, and its history is obscure. What the museum has done, through its secretary, Mr. Benjamin Ives Gilman, is to collate the judgments of artists and art critics whom it has consulted and to quote from their opinions in a model illustrated bulletin, which will be widely read. Out of twenty-five who have contributed to the discussion twenty on different, but entirely consistent grounds, are fully convinced that Velasquez painted the picture and that it is entirely worthy of one of the greatest painters the world has seen. The final appeal is to quality, and here artists and art critics approach the canvas from different experiences but with similar results. The five who doubt the genuineness do so on conflicting grounds and with inconsistent theories. The undoubted age of the picture and its manner, which exactly fits both the age of the king and the transition style of the artist, and also corresponds to the surviving description of a lost portrait, lend force to the opinion in its favor. The public will do well to remember that the portrait is an early work and does not claim to represent the matured talent of Velasquez, which can hardly be studied out of Madrid. This gives it special value to young painters and students of art. On the whole, we think, the Boston Museum has vindicated its wisdom in the purchase, which raises, rather than lowers an average of value in European art much above that of any other American gallery.

The Young Men's Congregational Club

Ladies' Night, as usual, this year brought out a large attendance of members, their wives and friends for the banquet and speeches. The speaker of the evening was Lieutenant-Governor Guild of the Commonwealth of Massachusetts, who improved the opportunity to preach righteousness and the duties of patriotism devolving on men of education, culture and religious faith. The year closes with a phenomenal increase—nearly fifty per cent.—in the membership of the club. Practical aid to denominational interests has been rendered by members of the club during the year, notably during the Dawson revival campaign. The retiring president, Mr. George M. Butler, and the committee on membership deserve honor for the spirit of enterprise and enthusiasm they have created during the year. The club is in excellent condition for next year's work.

An Appreciated Pastor

For a round dozen years Dr. Frank W. Merriek has labored faithfully at West Roxbury, during which the church membership has grown from 150 to 207, twenty-four having been received last year, fifteen on confession. The Sunday school enrolls 291 against 155 when he came, and benevolences have increased from \$530 to \$1,514. The satisfaction with which his service has been received was indicated by the presentation of a purse containing \$500 in gold, with the message, "A gift of love from your church and parish." A souvenir program, a surprise to the pastor, bore pictures of himself and the church.

Echoes from Lowell

Reports from the meeting of the State Association at Lowell were the order of the day at

the meeting of the Boston ministers last Monday. Rev. A. H. Munnix commended the attention given to the interests of the laboring man. Rev. E. P. Drew commended the protestants' acceptance of Mr. Campbell's resolution; and characterized the meeting as not inspirational or marked by debate, but as propositional, and capable of resulting in much good to the churches. Dr. McElveen mentioned his special pleasure in listening to Dr. Emrich. Rev. C. F. Carter, being called upon, spoke concerning the understanding of the protestants as to the resolution finally adopted concerning the effect of gifts. The purpose of its offering, he declared, was not compromise, but unanimity. The principle for which the protestants have been contending was stated in that resolution: We believe that this principle has been recognized by the Massachusetts churches, and we are glad of such recognition. There is full ground and opportunity for individuals or bodies of men to differ in the application of this principle, while agreeing as to the principle itself.

Glimpses of Interior Arabia.

A missionary visitor who has been heard by the Ministers' Meeting and by many of the churches is Rev. Archibald Forder of the Arabian Mission. At the request of a number of Boston pastors, including Rev. Reuben Thomas, Rev. A. H. Plumb, Rev. W. H. Allbright and many prominent pastors of other denominations, he is to give an illustrated lecture in Tremont Temple on the evening of May 31. In his experience of thirteen years in Meab and the unknown interior of Arabia, Mr. Forder, who is an expert photographer, has gathered a set of pictures of unique value in their illustration of Bible life and the manners and customs of one of the most interesting peoples, timely, also, now that the Arabs are in revolt against the religious leadership and political authority of the Turks. Mr. Forder is in Boston on his way to the Sunday school convention in Toronto, after which he returns to his work in Syria and Arabia.

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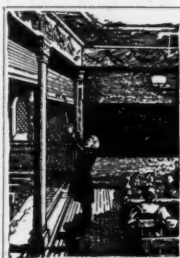
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